

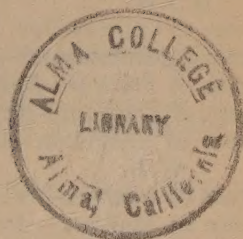
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Nihil Obstat :

RICHARDUS COLLENDER

CENSOR DEPUTATUS.

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Official Documents

PAPAL ACTS.

I.

Suspension of Indulgences and Faculties during the Jubilee year 1950.

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD FOR A
PERPETUAL REMEMBRANCE.

.....By Our Apostolic authority We decree the intermission and suspension of the usual indulgences for the living during the entire Holy Year. This suspensory ordinance also affects the Eastern Church. We likewise suspend faculties which are exercised in Our name outside the City of Rome. The following exceptions are made in regard to each of these matters.

Of indulgences granted for the living those listed hereunder remain unaffected.

1) Indulgences to be gained at the hour of death; 2) the indulgence attached to the "Angelus" or "Regina caeli" at morning, noon and evening, or to the five "Hail Marys," which in certain cases may be substituted for these prayers; 3) indulgences of the Forty Hours; 4) indulgences granted for accompanying the Blessed Sacrament or sending a torch to honour It, when carried to the sick; 5) the Portiuncula indulgence toties quoties of Santa Maria degli Angeli at Assisi; 6) the indulgence attached to the recital of the special prayer composed by Ourselves for the Holy Year 1950; 7) the indulgences which Cardinals, Nunzios, Internunzios, Apostolic Delegates, Archbishops, Bishops, Abbots nullius, Vicars and Prefects Apostolic are accustomed to grant at pontifical functions by blessing or otherwise.

All other indulgences, plenary and partial, granted directly by the Apostolic See or granted or to be granted by others, in any way, by legal faculty or by special indult, are hereby suspended; so that throughout the entire Holy Year they are not available for the living anywhere, being applicable only to the dead. Any other indulgences except those of the Jubilee and those mentioned above, may not, under pain of excommunication to be incurred *ipso facto*, and under other penalties to be inflicted at the will of the Ordinary, be published in any way whatsoever.

For the same purpose as the suspension of indulgences, faculties, too, and indults to absolve even from cases reserved to Us and the Apostolic See, as well as faculties to relax censures, to dispense from vows and commute them, to dispense from irregularities and impediments granted to anyone in any way, are suspended during the Jubilee, outside the City and its suburbs, and can benefit no one. There are the following exceptions:

1) The faculties granted by the Code of Canon Law in any way stand even during the Jubilee; 2) faculties given for the external forum by the Apostolic See to Nunzios, Internunzios, Apostolic Delegates, local Ordinaries, major Superiors of Orders and Religious Congregations (for their subjects) likewise remain firm; 3) as also the faculties which Our Sacred Penitentiary is accustomed to give to Ordinaries or Confessors for the internal forum. These last We do not suspend even outside the City, but they must be used to benefit those penitents only who, at the time of confession, in the judgment of the Ordinary, cannot go to Rome without serious inconvenience.

.... Given at Rome, from St. Peter's, the tenth day of July, in the year of the Lord one thousand nine hundred and forty nine, the eleventh of Our Pontificate.

PIUS XII POPE.

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II.

Concession of extraordinary faculties to Penitentiaries and other Confessors in Rome during the Holy Year.

As this long document deals with the powers of penitentiaries and other confessors in the City of Rome, it will be sufficient to summarise it here.

The Cardinal Major Penitentiary is authorized to add to the regular minor penitentiaries of the four Patriarchal Basilicas as many other penitentiaries as he may judge necessary in those Basilicas and in other Churches of the City, and especially in the national Churches.

These ordinary or extraordinary penitentiaries will have faculties to absolve, in the forum of conscience and in the act of Sacramental confession, from all censures and sins reserved by law either to the Supreme Pontiff or to the Ordinary, and even from censures *ab homine*. Such absolution will not have effect in the external forum.

Exceptions and limitations are, however, laid down in detail.

In absolving from a censure reserved to the Pope personally or in a most special way to the Holy See, the rulings of canon 2254 must be followed. The censure mentioned in canon 2388, § 1, is reserved to the Sacred Penitentiary in such wise that no one can absolve from it except *in articulo mortis*.

Similarly the rulings of canon 2254 must be observed in absolving a secular Prelate having ordinary jurisdiction in the external forum and in absolving a major Superior of an exempt Religion, if either of these is publicly under censure specially reserved to the Holy See.

Heretics and schismatics that publicly dogmatize must not be absolved without abjuration and reparation. Born heretics, whose baptism is doubtful, should be first sent to the Cardinal Vicar.

Communists must not be absolved without sincere and efficacious change of mind.

Masons and such like are absolved only on abjuration, reparation of scandal, cessation from active co-operation, and other conditions.

Usurpation of ecclesiastical goods or rights is absolvable on the condition of restitution or composition with the Ordinary or with the Holy See.

Four articles of the decree deal with the commutation of vows, dispensation from irregularity, and dispensation from certain matrimonial impediments—consanguinity in view of convalidation only, occult crime in view of convalidating or contracting.

The next three lay down the rules of dispensation from the works of the jubilee. Confession and Communion (unless this is physically impossible) are indispensable.

All those faculties will be possessed by the Jubilee penitentiaries, of which there will be no dearth in the churches of Rome during the Holy Year. Besides, all approved confessors in the City will have certain extraordinary faculties.

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III.

The indulgences of the Holy Year 1950 are granted to nuns and others under permanent hindrances with faculties for absolutions and commutations of vows.

PIUS BISHOP, SERVANT OF THE SERVANTS OF GOD FOR A
PERPETUAL REMEMBRANCE.

After the promulgation of the great general Jubilee available to

those who will come to this Mother City, Our paternal care turns to those who are kept by grave hindrances from undertaking a pilgrimage to Rome. Such are not only those who live a contemplative life within the walls of cloisters, but also those who on account of old age or weak health cannot face the hardships of a journey; likewise those in exile, in captivity, in public places of detention or who, for any other reason, are not at liberty to come; also those whose economic condition is prohibitive.

It is Our will that all those persons may have an opportunity to use the heavenly treasures which will be available during the coming year of expiation. Thus the streams of divine grace will be more abundantly within reach of the whole Christian community; and, besides, We are confident that the prayers of those who have chosen to pursue virginal innocence, and likewise the penances and expiatory merits of those who are placed in circumstances of hardship and misery may obtain from the mercy of God better times not only for themselves but for the Church and for the whole human family.

The concession which We are hereby making is open only to the following:

I. Firstly, all nuns who live in monasteries under the discipline of perpetual enclosure; likewise, all who are in the same monasteries as probationers and postulants or novices or as receiving education or living there for any other lawful cause, even though their residence continues during the greater part of a year only. Included also are women who lodge in the monastery but go out to work or to collect alms.

II. All religious Sisters of simple vows, who belong to a Congregation of pontifical or diocesan standing, though they are not bound by the stricter law of enclosure, together with their novices, probationers, boarders—semi-boarders also, but not external pupils—as well as all others using a common table, domicile or quasi-domicile with them.

III. Oblates, likewise, or pious women living a community life, even though they take no vows, if their Institutes are approved by ecclesiastical authority definitely or by way of experiment, together with their novices, probationers, boarder pupils and others sharing in their common life, as has been said of religious Congregations above.

IV. All women belonging to any Third Regular Order, who live a common life under one roof, under ecclesiastical approval, and likewise all joined to them, as above.

V. Girls and women in female homes or Conservatoria, although these are not under the care of Nuns, religious Sisters, Oblates or Tertiaries.

VI. Anchorites and Hermits—not those, however, who live in common or in solitude without strict laws of enclosure under the government of Ordinaries, and observe certain rules, but those who live a life of contemplation in continuous (though not perpetual) enclosure and solitude, and belong to a monastic or regular Order, like the Trappists, Camaldolese and Carthusians.

VII. Faithful of both sexes who are held captive in enemy hands or are kept in prison, or are undergoing penalties of exile or deportation, or are condemned to hard labour in penal establishments, or are kept in houses of correction; likewise ecclesiastics or religious men detained in monasteries or other houses for emendation.

VIII. Faithful of both sexes, who live in Nations, the peculiar circumstances of which do not allow pilgrimages to Rome.

IX. Faithful of both sexes who are prevented by illness or weak health during the Jubilee year from undertaking a journey to Rome or from making the visits to the Patriarchal Basilicas in Rome. Those also who continuously serve the sick in hospital as paid or voluntary workers; those who look after persons under correction; also workmen who support themselves on daily labour and cannot give up work for so many hours; finally old people who have completed the seventieth year of their age.

All and each of these We admonish and exhort to examine their lives, to set their sins before them with sorrow in their heart, to cleanse them away by the Sacrament of Penance, to be renewed in spirit, and press forward more earnestly to greater perfection of life. Receiving the Bread of Angels with all desirable piety they will derive strength therefrom to carry out with religious exactness the holy resolutions they have taken. Let them not omit to pray for Our intention—for the increase of the Catholic Church, for the extirpation of errors, for concord amongst Princes, and for the peace and tranquility of the whole human family.

For the visits to the four Roman Basilicas let them substitute such other works of religion, piety, and charity as the Ordinary personally or through prudent confessors shall enjoin, according to the condition and health of each person and according to circumstances of place and time.

Confiding, therefore, in the mercy of Almighty God and in the authority of the blessed Apostles Peter and Paul, to all and each of those

mentioned above who, within this Holy Year, being truly penitent, shall have duly confessed their sins, and received Holy Communion, and shall have prayed to God for Our intentions, having fulfilled besides all the works enjoined instead of the visits (and if dangerous illness supervenes, as soon as the works are begun), We grant the fullest indulgence of all penalty which they must pay on account of their sins, these having been previously pardoned through the Sacrament of Penance. This indulgence may be gained during the Holy Year as often as the enjoined works are repeated.

Each of those persons mentioned above may choose a confessor approved by the Ordinary in accordance with the laws of the Code. To these confessors, in virtue of the present Constitution, we grant, for the Jubilee confession only, the power (without detriment to other faculties which they may possess on some other title) to absolve, in the sacramental forum only, the above-mentioned persons from all censures and sins even specially reserved to the Holy See or reserved to the Ordinary, except the case of formal and external heresy. With absolution a salutary penance is imposed, and all other canonical rules are observed. Moreover, to a confessor chosen by a nun We grant the faculty to dispense from any private vows whatsoever which she may have made after solemn profession and which are in no way contrary to regular observance. Such confessors We also empower to commute all private vows even if taken under oath, with which Sisters in a Congregation of simple vows, Oblates, Regular Tertiaries, girls and women living in community may have bound themselves, excepting the vows reserved to the Apostolic See and those, dispensations from which would be detrimental to a third party, or commutation of which would be a lesser safeguard against sin than the vow.

We exhort Our venerable brethren, the Bishops and other local Ordinaries, to follow the example of Our Apostolic benignity by not refusing to the Confessors, who may be chosen, the faculty to absolve from cases reserved by the Ordinaries themselves.

The things decreed and ordained in these Our Letters We will to be in the present and the future ratified, valid and firm in every respect, anything to the contrary notwithstanding. We will also that to copies or excerpts of these Letters, even printed, if subscribed by the hand of some public notary and furnished with the seal of a man constituted in an ecclesiastical dignity, the same credit be given as would be given to these presents, if they were exhibited or shown.

Let it not be lawful, therefore, for any man to infringe this page of Our declaration, concession, derogation and will or with rash audacity to contravene it; should any one presume to attempt this, let him know that he shall incur the indignation of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, from St. Peter's, the tenth day of the month of July, in the year of the Lord one thousand nine hundred and forty-nine, the eleventh of Our Pontificate.

PIUS XII POPE.

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Supreme S.C. of the Holy Office

I.

On the celebration of marriage between non-Catholics.

Query. The following doubt was proposed to this Supreme Sacred Congregation.

Whether the ruling of canon 1088 § 1 applies even to the marriages of baptized non-Catholics.

On Wednesday, 18 May, 1949

Their Eminences, the Cardinals entrusted with the safeguarding of faith and morals, having heard the opinion of the Consultors, answered:

Yes.

And on June 26 of the same year, Our Most Holy Lord Pius XII, by divine Providence Pope, in an audience granted to the Assessor of the Holy Office, approved the resolution of the Eminent Fathers and ordered its publication.

PETER VIGORITA, *Notary S.S.C.H.O.*

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II.

On the celebration of a marriage of Communists.

It has been asked whether the exclusion of Communists from the use of the Sacraments, as laid down in the Decree of the Holy Office of 1 July, 1949, includes exclusion from celebrating marriage: and, if the answer is negative, whether the marriages of Communists are ruled by the legislation of canons 1060—1063.

On this question the Sacred Congregation declares: In view of the special nature of the sacrament of marriage, of which the ministers are

the contracting parties and in which the priest takes the part of an official witness, a priest can assist at the marriages of Communists, in accordance with canons 1065, 1066.

But, in the marriages of those envisaged in No. 4 of the said Decree, the rulings of canons 1061, 1062, 1109 § 3 must be observed.

Given from the Palace of the Holy Office, 11 August, 1949.

MARINUS MARANI, *Substitute Notary*.

*Oriental and Consistorial Congregations on faculties regarding
the regulation of Masses.*

Both these Congregations under date of June 30, 1949, revoke and declare null from the end of 1949 all special faculties—except the quinquennial to Ordinaries—derogating from the legislation of the Code in regard to the regulation of Masses. Each case both from the Eastern and Western Church will require recourse to the Holy See (See canons 1517 § 1 and 1551 § 1).

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W. LEONARD.

St. Thomas on Man's Desire for God, III.

In the second part of our work (*A.C.R.*, October, 1949, pp. 309-320) we came to the conclusion that the natural desire in man for the Beatific Vision must be considered as an *innate tendency of man's intellect* for the intuitive vision of the Divine Essence, and not as an elicited desire of man's will following on the apprehension of the object. It is a desire to know, to possess by an act of cognition, that which is not yet known, not an elicited desire of the will to possess that which is already known by the intellect. This consideration alone would be sufficient to rule out the possibility of interpreting St. Thomas' words in the sense of elicited desire, of which the dictum "*nil volitum nisi praecognitum*" is always and essentially true.

We concluded also that this tendency in man's intellect is not identical with intellectual nature but that, really distinct from the nature, it was placed there by God, the author of nature, when at the instant of creation He elevated man to the supernatural order. Thus there is only one final end of man, the Beatific Vision, towards which he tends supernaturally, in virtue of his supernatural organism consisting of grace and the virtues, and at the same time naturally, by reason of the inborn impulse or craving for perfect beatitude which, God established, should be satisfied only in the vision of His Divine Essence. Thus we must consider the natural desire as a superadded modification of man's intellect corresponding to the accidental modification of man's nature by the intrinsic gifts of grace and the virtues. Indeed, what could be more fitting and more in harmony with the Divine Wisdom than this, that man who from the first moment of his creation was destined for the vision of God should, by his *whole nature* and not merely by his super-nature, tend towards that one perfect end in which alone his beatitude is verified?

We are now in a position where we can easily solve the apparent contradiction so frequently found in St. Thomas' works. (cf. 1st part of this article, *A.C.R.*, July, 1949, pp. 213 ff.).

F.—SOLUTION OF THE APPARENT ANTINOMY:—

Does the Angelic Doctor really contradict himself when on the one hand he emphatically denies a natural desire in man for supernatural

beatitude, and in an equally emphatic series of texts repeatedly asserts such a desire? No! A contradiction is had when the same is affirmed and denied of a thing *considered under the same aspect*. In our case there would be a real contradiction if St. Thomas were to affirm and deny a natural desire for supernatural beatitude in intellectual nature considered under the same aspect. Now such a contradiction is not found in St. Thomas' works, for the simple reason that in the two seemingly conflicting series of texts he is considering human nature *under two very different aspects*.

In the first series of texts Aquinas is speaking of human nature considered as pure nature, that, is, according to its philosophical definition, abstracting from man's ordering to the supernatural end which is a gift of the divine liberality. Here we see Aquinas the philosopher, faithful disciple of Aristotle, treating philosophically of man, the rational animal. It is no cause for wonder if St. Thomas, considering man under this aspect, defends the absolute transcendence of the Beatific Vision to such an extent that he firmly denies any desire for it whatsoever in human nature. If man is considered according to the bare essential principles of pure nature only, and not as ordered by God to the supernatural end, undoubtedly his desires do not extend beyond that which he is capable of attaining by the naked faculties of nature. The natural desire for the Beatific Vision, being an accidental determination of man's intellect corresponding to his supernatural elevation, would have no place in the pure nature of man. That human nature could have thus existed, according to its true essence and philosophical definition, subjected to natural laws and ordered to its proportionate natural end, no one may deny. Indeed, the consideration of such an actual state of nature is necessary for a right understanding of the gratuitousness of our supernatural elevation.

In the second series of texts Aquinas is speaking of human nature as it actually and concretely exists—and always has existed—namely, as directed by God to the Beatific Vision as to its only true final end. Thus speaks Aquinas the Christian philosopher and theologian. When the philosopher speaks of man as a rational animal he is not treating of the full reality; he treats of man in the abstract, i.e., of pure nature. But when the Angelic Doctor comes to view man from the vantage point of Catholic theology he no longer considers him in the abstract but in his concrete reality, the only historical reality, i.e., as actually ordered to a supernatural end. In such a state of human nature the natural desire

of which we have been speaking definitely has its place. In this regard St. Thomas frequently teaches that "every intellect naturally desires the vision of the Divine substance." (Gentes, 3, 57; 3, 50).

Hence there is no real contradiction in St. Thomas' texts. It is true that what he affirms in one series of texts he denies in the other, but not under the same aspect. We are convinced that if this twofold consideration of human nature is not taken into account any attempt at explaining or interpreting St. Thomas' teaching on this question will be of little avail. The apparent contradiction would then become real. Let us consider the matter a little more closely.

In many places St. Thomas teaches that there are two final ends of man: the natural and the supernatural. The former is proportionate to human nature and can be attained by natural powers; the latter transcends all the forces of nature and is attainable only by grace. Thus, e.g., in *De Veritate*, Q. 14, a. 2: "There is a twofold ultimate good of man which first moves the will as the final end. Of these one is proportionate to human nature, because natural powers suffice to obtain it; and this is the happiness of which *the Philosophers spoke*. . . . The other is that Good of man which exceeds the proportion of human nature, because the powers of nature do not suffice to obtain it, nor are they sufficient (even) to think of it or to desire it". Again in Q. 27, a. 2: "This end consists in some contemplation of divine things, such as is possible to man according to the faculty of nature, in which *the Philosophers* placed the ultimate beatitude of man. But there is an end for which man was prepared by God, exceeding the proportion of human nature, namely, eternal life, which consists in the vision of God by his very essence, which exceeds the proportion of every created nature and is connatural to God alone: therefore it is necessary that something be given to man not only by which he may work towards that end, or by which his desire should be inclined towards it, but by which his nature should be elevated to a certain dignity corresponding to the end". More clearly still: "*By his natural powers alone* man has not a sufficient inclination towards the (supernatural) end: and therefore it is necessary that something be superadded to man by which he may be inclined to that end, just as by his natural powers he has an inclination towards that end which is connatural to him". (3 Sent. D. 23, Q. 1, a. 4, qcl. 3.) A final quotation will suffice: "Eternal life is a good which exceeds the proportion of created nature: it also exceeds its cognition and desires". (1-2, Q. 114, a. 2).

Now it is sufficiently evident that in these texts, and many like them, St. Thomas is considering human nature in the abstract, philosophically, as pure nature in opposition to supernatural, when he denies any natural desire in man for supernatural beatitude. Consequently, he denies (as the Church commands him and all of us to deny) that human nature as such tends towards a supernatural end. That would place a true exigency for the supernatural in pure nature, and would thus jeopardize the gratuitousness of the supernatural order. Besides, according to St. Thomas' metaphysical principles it would be contradictory: "There is no passive potency found in nature which cannot be reduced to act by some active *natural* potency". (Gentes, 3, 156; cf. De Veritate, Q. 18, a. 2.).

Thus speaks the philosopher. He cannot go further. It is his duty to consider human nature according to its essential definition, as pure nature.

In the second series of texts, however, St. Thomas considers man in the light of Catholic theology and finds a much richer reality: human nature actually ordered to a *supernatural end*. In man thus considered he recognizes a natural desire, or intellectual craving or tendency, for the supernatural: "Although, indeed, man is *naturally* inclined towards his final end, yet he cannot *naturally* attain it, but only by the help of grace; this is so because of the eminence of that end". (In Boet., Q. 6, a. 4, ad. 5). Again: "Since it is impossible that a *natural* desire be vain (inane)—and such would be the case if it were not possible to arrive at the knowledge of the Divine Substance, *which all intellects naturally desire*,—we must of necessity say it is possible for the substance of God to be seen by the intellect; and this equally applies to angels and to human souls". (Gentes, 3, 51; cf. S. Theol. 1, 12, 1.). It is precisely because there is in historical man a natural desire for supernatural beatitude that "our natural desire for knowledge cannot be brought to rest until we know the first cause, not by any manner of cognition, but by his very essence". (Comp. Theol. C. 104.).

Although it would be a contradiction for pure nature to seek and tend towards the supernatural, it is altogether natural and congruous that a nature ordered towards the supernatural as its ultimate perfection should seek and tend towards it. A principle of the Angelic Doctor states that "each and everything naturally desires its end, for which it was created"; (De Veritate, Q. 22, a. 2); for, "to desire means nothing other than to seek something, to stretch out towards something to which

one has been directed". (ibid, a. 1.). But the only goal of perfection towards which man in his present condition of being has been destined and directed is the vision of the Divine Essence. That alone is the end "propter quem homo est"; that alone can quieten the nature of man; consequently man has a natural desire (which we have shown to be innate) for that supernatural beatitude. Therefore, when St. Thomas speaks of the natural desire to see God he does not mean God as the first cause and author of nature as such—in that sense all things in pure nature tend towards God, according to the condition of each creature,—but towards God as the author of the supernatural, God to be enjoyed in the Beatific Vision; or, if you wish, towards God as the author of the *whole reality* that is man. For our purpose, three elements form the one concrete reality that is man: pure nature, the natural tendency towards supernatural beatitude placed in man's intellect, the supernatural gifts elevating man to the supernatural order.

St. Thomas, viewing this concrete reality, saw that there is only one really final end of man, the Beatific Vision. Man, one being, can have only one really final end. That is why he frequently asserts that the end of man of which the philosophers speak, "quodammodo dici potest beatitudo, finis ultimus", but the only end that can bring perfect beatitude and quietude to man is the Beatific Vision. If the Angelic Doctor speaks of a *twofold* final end and a desire in man for each, that is explained by the fundamental distinction we have made. If, however, he considers man as he really is, i.e., as ordered towards the supernatural, he admits only the supernatural end as the final end, and consequently that which is naturally desired. The natural end, in this consideration, is essentially subordinate to the supernatural; consequently, it is not desired propter se but propter finem vere ultimum. If, on the other hand, he considers human nature philosophically, in the abstract, i.e., as pure nature not directed to the supernatural end, then of metaphysical necessity the only final end is the natural end which is proportionate to the powers of human nature: "Qui finis est aliqua contemplatio divinorum, qualis est homini possibilis secundum facultatem naturae, in qua Philosophi ultimam hominis felicitatem posuerunt". (De Veritate, Q. 27, a. 2). In such a state of nature that end alone would have been the object of any natural desire of man.

Thus both positions are true. The one does not logically contradict the other. Indeed, it is only by considering one in the light of the other that we can gain a true concept of both. In spite of the apparent

contradiction our conclusion stands: St. Thomas, considering man as he actually exists, recognizes a natural, innate desire or tendency of the intellect towards the Beatific Vision as the only final end of man, the only object capable of fully satisfying his craving for truth. Such a desire, however, is not identical with the nature; it would have no place in pure nature as such. It was superadded to man's intellect, as an intrinsic modification, corresponding to the intrinsic modification of his nature by grace, so that man *as a whole*, naturally and supernaturally, might tend towards the one final end for which he was destined from all eternity by the infinite goodness of God.

G.—THE GRATUITOUSNESS OF GRACE:—

Many theologians have denied that St. Thomas had in mind an innate desire in man for the Beatific Vision on the ground that it would place in human nature an exigency or demand for those supernatural gifts by which alone man can arrive at his final end. They fled from a spectre of their own making. If our distinction between pure nature as such, and human nature as it actually exists, is accepted, one will have no difficulty in preserving the Catholic teaching on the gratuitousness of grace or defending the Angelic Doctor against the slightest semblance of heresy.

Let us put the objection this way: St. Thomas frequently states that "a desire of nature cannot be vain". (cf. e.g. Cont. Gentes, c. 51; S. Theol. I, 12, 1.). But man has a natural desire for the Beatific Vision. Therefore God, the author of nature and of the natural desire, is bound to give those means without which the desire cannot possibly be fulfilled, namely, grace, and the virtues. Thus the gratuitousness of the Beatific Vision is destroyed.

We answer this objection in two ways. Firstly, whenever St. Thomas speaks of the natural desire in connection with the Beatific Vision he has one object only in view: to demonstrate *the metaphysical possibility* of the Beatific Vision against the philosophers of his day who denied it. They denied it a priori, basing their argument on the imperfection of our nature. The Saint retorted that in our nature, imperfect though it be, there is a desire for that Vision and such a desire of human nature cannot be vain; but it would be vain *if it tended towards something impossible*; therefore, it is *metaphysically possible* for the human intellect to see the Divine Essence. That this is the whole scope of the Saint's argument is quite clear from the titles of the various articles in which he treats the question: "*Utrum aliquis intellectus*

creatus *possit* videre Dei essentiam." It is clear also from his constant conclusion of the argument based on the natural desire: "Cum autem impossibile sit naturale desiderium esse inane...necesse est dicere quod possibile est substantiam Dei videri per intellectum". (Gentes, 3, 51, etc.).

St. Thomas never concludes to the *necessary fulfilment* of the natural desire, never demands the bestowal of grace to prevent the desire's being vain. For this latter purpose all that is necessary is the metaphysical possibility of fulfilling the desire by supernatural means, if God in His goodness willed to grant them.

From the scope of the Saint's argument, therefore, one could never conclude that he confused the two orders, natural and supernatural or that he in any way prejudiced the gratuitousness of the Beatific Vision.

Nevertheless, the above reply is not completely satisfactory. It is good as far as it goes, but it does not go far enough. If the one final end of man consists in the Beatific Vision, as the ultimate perfection of human nature; if there is in man an innate desire for that end; if man is ontologically determined by an impulse of nature towards that end; if the natural desire in man will never rest until he come to it; if all this is true, how can we possibly escape the conclusion that the natural desire implies an exigency in nature for the supernatural means necessary to acquire the end? We do not see how we could deny this conclusion without contradicting ourselves. Nor do we see how St. Thomas could deny it if his assertions and principles were pressed to their logical termination. It is true that he uses the adage, "a desire of nature cannot be vain", to demonstrate the *possibility* of the Beatific vision, but such a conclusion does not plumb the depths of the dictum. There seems to be a metaphysical principle involved, i.e., "a potency is necessarily ordered to its act". This carries us into deep waters. Moreover, if we study the Saint's teaching on other matters where he uses our adage we see that he concludes not only to the *possibility* of fulfilling the desire but to the *actuality of fulfilment*. We may take as an example his argument in proof of the incorruptibility of intellectual substances: "Impossibile est naturale desiderium esse inane: natura enim nihil facit frustra. Sed quilibet intelligens naturaliter desiderat esse perpetuum... Omnes igitur substantiae intelligentes naturali desiderio appetunt esse semper. Ergo *impossibile est quod esse deficiant*". Contra Gentes, 2, 55; *ibid*, c. 79; S. Theol. I, 75, 6.). This natural desire, then, carries with it an

exigency of divine conservative influence, according to the ordinary laws of providence. A *pari*, the natural desire for supernatural beatitude, if pressed to its full conclusion, seems to demand the means proportionate to the end! (cf. omnino de Malo, Q. 5, a, 1, ad. 1; Comp. Theol., c. 143; Gentes, 3, 147.).

The difficulty ceases completely if we have recourse to our distinction with which we solved the apparent antinomy. St. Thomas places the natural desire for supernatural beatitude not in pure nature but in man as he actually and concretely exists. But man thus considered was destined by God for the Beatific Vision, created in grace, and effectively ordered towards the supernatural end. The exigency of grace, therefore, *does not come from human nature as such*—that would be contradictory and heretical—but *it comes from the free ordination of man to the supernatural end*.

When God wills the end He also wills the means. The ordination of man to a supernatural end was completely gratuitous. Gratuitous, likewise, is the grace necessary to attain the end. God wills the salvation of all men and to all, without exception, He gives sufficient grace for that purpose. Consequently, the corresponding natural desire for supernatural beatitude which God placed in intellectual nature is only one element of the concrete unity of human nature directed towards an end which it cannot obtain by its natural powers. It is an integral part of the divine plan that reduced man to an ontological unity with a single purpose.

If that desire had not been placed in man's intellect there would be no question of his naturally seeking a supernatural beatitude. It is the corresponding natural tendency following and dependent on man's gratuitous elevation. Yet it remains *inefficacious* because, although the intellectual faculty tends towards the infinite and can be elevated to an intuitive contemplation of the divine essence, the faculty remains finite and natural, and can only be elevated by grace.

Hence, if one keeps clearly before one's mind the concept of human nature as it exists in the present economy, and the concept of the natural desire as a tendency superadded to intellectual nature in conformity with the gratuitous elevation of man to the supernatural order and his gratuitous ordination to the supernatural end as his only perfection, one will have little difficulty in reconciling St. Thomas' teaching with the dogma of the gratuitousness of grace, even if one feels compelled to exhaust the full content of the principle that "a desire of nature cannot

be vain", demanding not merely the *possibility* of fulfilment but also the bestowal of those means necessary for its effective actuation.

As far as we can judge, all the elements of the problem coalesce in perfect harmony in the interpretation we have endeavoured to outline. Certainly it has given us a deeper appreciation of the dignity of this creature whom God fashioned to His own image and likeness, of the astounding regard God shows towards man, even as it places in tragic relief the baseness of man in his continual betrayal of God and his own nature. It throws much light on this human paradox who, with heaven-erected face, so often tries to break the mould in which his being was divinely cast. Finally, it aptly illustrates that teaching so dear to St. Thomas: Grace does not destroy nature; it perfects it.

H.—THE FINITE SEEKS THE INFINITE:—

A final consideration will round off our study. It takes the form of a difficulty. Is it not contradictory to say that something finite like man should tend towards the infinite? Against the background of our conclusions the difficulty is reduced to this: is not a contradiction involved in the placing of a desire or tendency towards the infinite in the finite faculty of man's intellect? This difficulty strikes at the very foundations of our interpretation of St. Thomas' teaching. It questions the very possibility of our position being even remotely tenable. St. Thomas realized that and gave us the principles of a satisfactory answer to the objection. In one word, a contradiction would be present if there were absolutely *no proportion between the Infinite God and human nature as such*. If there were nothing of an infinite character in intellectual nature the necessary receptive capacity of a desire or tendency towards the infinite would be wanting. Operation follows being and is proportionate to it; therefore, a desire for the Infinite cannot be had unless the potency into which it is received is in some way infinite.

Viewed thus the problem is in no way peculiar to our question. It is present in an intenser degree in the question of man's elevation by grace to a participation of the Divine Nature. Such an elevation presupposes an aptitude in human nature to be elevated by God to supernal dignity, a certain proportion and harmony between the two orders. This rules out any strict, irreducible opposition between the two and points to the Catholic doctrine that grace is the perfection of nature, not its destruction.

Now, the Angelic Doctor constantly asserts that there is very definitely a proportion between the human intellect and the infinite. He

teaches that man's intellect is in potency as regards the infinite, that is, that its receptive capacity is infinite. Consequently, there is no contradiction in the doctrine of a natural desire or tendency towards the infinite being placed in intellectual nature, just as there is no radical contradiction involved in man's elevation to the supernatural order.

This aspect of the Saint's teaching is so well known that it would be useless to labour the point. A few quotations will suffice to demonstrate it. It is man's prerogative, by reason of the nature of his intellect and will, to have *an immediate ordination or relation to God*: "Natura autem rationalis, inquantum cognoscit universalem rationem boni et entis, habet immediatum ordinem ad universale essendi principium". (2-2, 2, 3.). Again, because the adequate object of the intellect as such is truth itself, truth in its full extent, *man is open to the infinite*, is capable of receiving from God an infinite perfection: "Cum potentia proportionetur suo objecto, oportet hoc modo se habere intellectum ad infinitum, sicut se habet ad eius objectum (proportionatum), quod est quidditas rei materialis. In rebus autem materialibus non invenitur infinitum in actu sed solum in potentia. . . . *Et ideo in intellectu nostro invenitur infinitum in potentia*. . . quia nunquam intellectus tot intelligit, quin posset plura intelligere". (I, 86, 2.). Consequently, God is not essentially or radically outside the capacity of the intellect as, for example, sound is outside the scope of the faculty of sight (Gentes, 3, 54). The intellect "stretches out to the infinite in its understandings", nor can anything finite ever exhaust its capacity (Gentes, 1, 43; cf. 2, 83 and 98.). Thus there is "a proportion between the creature and God according to the relation of the intellect with its object". (ibid. 3, 54.). St. Thomas sums up his thought on this point in a very compelling text: "The soul is *naturally* capable of receiving grace; from the very fact that it is made to the image of God it is capable of receiving God through grace". (1-2, 113, 10.). The Saint does not posit in pure nature a demand for grace. He merely wishes to assert a natural aptitude in nature for the reception of God's gifts, an aptitude that is not found in irrational creatures, for it is based entirely on the intrinsic nature of intellectual being. He concludes, then, that "the Beatific Vision is in a certain sense above the nature of the rational soul, inasmuch as it cannot obtain that Vision by its natural powers. But in another sense it is in keeping with that nature, inasmuch as the rational soul, according to its nature, is capable of that Vision because it was made to the image of God". (3, 9, 2, ad 3.).

From this consideration of the intrinsic proportion between the finite rational creature and the Infinite, St. Thomas drew his concept of the *obediential potency*. This consists in the aptitude of intellectual nature to receive from God whatever He wills to give, to be elevated by God to the attainment of an effect beyond its natural powers, and to be actuated by God in a manner exceeding every possible actuation by a natural agent. (De Potentia, Q. 6, a. 1, ad. 18; De Veritate, Q. 29, a. 3, ad. 3; S. Theol. 3, 11, 1; etc.). On this truth St. Thomas bases his argument of the non-repugnance of man's elevation to the supernatural order. A fortiori it is the convincing proof of the possibility of man's receiving in his intellect an impulse or desire by which he tends towards supernatural beatitude.

This brings us to the final and most determinate characteristic of the natural desire to see God by His Essence. At this point we must crave the indulgence of anyone who is still reading. Our work was primarily undertaken for the benefit of students of theology. Hence we have followed a very analytic process, not wishing to give too many concepts at one time, but gradually to unfold the various phases of our question. When last we spoke of the natural desire we were content with saying that it is a superadded modification of man's intellect, in the form of an added impulse, corresponding with the intrinsic modification of his nature in the supernatural order by grace and the virtues, so that man, *as a whole*, tends dynamically to the one perfect end for which he was created. The time is ripe to complete that concept.

We have seen that human nature as such, i.e., pure nature, could not tend towards supernatural beatitude. The fact that the intellect, of its intrinsic nature, is infinite in capacity and that it has an immediate relation to God, the universal principle of being, does not allow us to conclude that the intellect of its intrinsic nature tends towards the *supernatural vision of God by His Essence*. As we have said, that would be contradictory and heretical. The fact that transcendent being in all its latitude is the adequate object of the intellect only allows us to conclude that there is a certain real proportion between man the finite and God the infinite. It is a *sine qua non* of the *possibility* of man's elevation and of the *possibility* of man's receiving an impulse or desire which leaves the intellect in the natural order and yet makes it tend to a supernatural end.

It seems to us, therefore, that the natural desire must ultimately be understood as *the actuation by God of the obediential potency of*

man's intellect. God places in the intellect an impulse that is not an essential constituent of human nature as such, but an accidental modification of the nature through the obediential potency. This is done in view of the divine plan to raise man to the supernatural order and give him the means to attain his supernatural end. Thus man with that impulse must be considered as existing in a state midway between pure nature and elevated nature—though, of course, in reality, he never existed in that way, as we have frequently indicated.

It is true that St. Thomas does not expressly state this conclusion, but St. Thomas never treated the question *ex-professo*. Had he done so a good number of theologians would have stood a reasonable chance of departing this life in full possession of their faculties. However, we think it is a logical deduction from all his principles, thoughts and texts. There are a couple of passages which strongly suggest that we have faithfully interpreted his thought. His *Compendium Theologiae*, c. 104, gives us a good example. Speaking of the actuation of man's intellect according to its natural potency, he says: "*Per intellectum igitur agentem intellectus noster in actum reducitur respectu horum intelligibilium tantum in quorum notitiam per sensibilia possumus devenire. Impossibile est autem in tali cognitione ultimum hominis finem consistere. . . . Consequimur igitur ultimum finem in hoc quod intellectus noster fiat in actu, aliquo sublimiori agente quam sit agens nobis conaturale, quod quiescere faciat desiderium. . . .*"

The text is very much to the point. As is the consummation of anything, so is the beginning: the manner of completely fulfilling the desire is proportionate to the manner in which the desire was first awakened. But the desire is brought to perfect rest only by the action of God on the obediential potency of man's intellect in which is placed the *lumen gloriæ*. In like manner a proportionate actuation of man's obediential potency is required for the first awakening of the desire. This seems definitely to be the Angelic Doctor's thought.

I.—SUMMARY OF THE MATTER:—

St. Thomas' teaching on man's desire for God, as we see it, may be reduced to the following points:

- a) There is in man a natural desire to see God in the Beatific Vision; i.e., the desire is directed formally towards supernatural beatitude.
- b) Subjectively considered, the desire is not an act elicited by the will but an innate tendency or impulse of the intellect, anterior to and independent of any act of the will.

- c) The tendency is not identical with intellectual nature (Scotistic concept), but, really distinct from the nature, it consists in an accidental modification of the intellect—or, more strictly, of the tendency of the intellect, which now moves towards God not only as the universal principle of being but as the supernatural object alone capable of satisfying man's thirst for beatitude.
- d) This accidental modification of man's intellect in the natural order corresponds with the elevation of man to the supernatural order: only in view of the latter was the former placed by God in the intellect so that man *as a whole* would tend towards the one object for which he was created—the Beatific Vision. It is not a part of nature as such; it would not have been present in pure nature.
- e) This impulse implies an actuation of the obediential potency of the intellect, without which it is impossible to conceive of a desire in nature tending towards a supernatural end.
- b) It is not repugnant that the finite should so seek the Infinite because there exists a certain proportion between the intellect as such (infinite in potency) and the Infinite.
- g) Even if one concludes to the necessity of fulfilling the innate desire (i.e., a demand for the supernatural means to attain the end) still the gratuitousness of grace is not prejudiced because such a demand does not come from human nature as such but from the free ordination of man to the supernatural end.
- h) When St. Thomas now denies and now affirms the existence of a natural desire for supernatural beatitude there is no real contradiction: he is considering human nature under two very different aspects—as pure nature abstractly considered, and as human nature as it actually exists with its ordination to the supernatural end.

In conclusion, we entertain a hope that our work may be of some help to someone. We are not so foolish as to think that we have exhausted the possibilities of the question we have discussed, nor so stupidly presumptuous as to claim that we alone are right and others wrong. We have sincerely put forward an opinion on a question that will never be fully answered in this life: wiser men will judge the value of our findings. Man will remain what he is—his mind a thought, his life a breath, of God; and therefore, in great part, an inscrutable mystery.

(Concluded)

THOMAS MULDOON.

Kevin Izod O'Doherty in Australia

Summary: Meeting of Bishop Quinn and Dr. O'Doherty—Bishop Quinn's plan to bring Irish settlers to Queensland—O'Doherty goes to Brisbane—voyage of *Erin-go-bragh*—Criticism of plan—Dispute with Father McGinty—career of McGinty—O'Doherty enters Parliament—Death of Bishop Quinn—O'Doherty's eulogy of bishop—O'Doherty returns to Ireland and enters House of Commons—back to Brisbane.

On a day in June, 1859, two remarkable men, whose future lives were destined to be closely linked for almost a quarter of a century, met for the first time in the boardroom of St. Vincent's Hospital, Dublin. One was a young bishop, the other a young doctor. The bishop had just been appointed to a new, very vast, but very sparsely populated diocese in Australia. The doctor had but recently returned to Ireland after serving a sentence of five years' penal servitude in Van Diemen's Land for his part in the 1848 Insurrection. The meeting was not a casual one. Bishop James Quinn had deliberately sought out the young doctor in order to seek his co-operation in putting into execution the adventurous and hazardous scheme he had just conceived of filling the vast empty spaces of his far-away diocese with thousands of homeless people from the midland counties of Ireland. For a man in the doctor's position, with a comfortable living, an assured future, and a young wife to consider, compliance with the bishop's suggestion was not an easy matter. But the desperate need of alleviating in some way the misery of the poor victims of landlord aggression and despoliation appealed to his spirit of chivalry, and he generously consented. Animated with his old love of justice and hatred of iniquity Kevin Izod O'Doherty—who had "never ceased to feel that the proudest day of my life was that upon which I was sent into exile because in the broad day-light I demanded this right (to the harvest) for our starving people"—again renounced home and friends and country to become guide, philosopher and friend to the innocent victims of man's inhumanity to man. Accompanied by his devoted and talented wife—the same Eva of the *Nation* who in 1848 advised him not to plead guilty, and whose whispered "Be patient; I'll wait" had solaced his years of captivity—he would lead a faithful people out of the Egypt of bondage and oppression, through many trials and tribulations, to the Chanaan of hope and opportunity.

It was a hazardous undertaking and we need not wonder that many

shook their heads in disapproval. The clergy, in particular, viewed the scheme with apprehension and pointed to the many and grave dangers to soul and body to which the immigrants would be exposed not only during the long voyage but also after their arrival in a strange land. That those dangers were not entirely imaginary cannot be denied. A large percentage of lives was lost in the course of the great exodus. A small number, also, it must be admitted, having escaped the peril of the waters, made shipwreck of their faith in the years that followed. But if the province of Queensland is to-day, both as to temporal prosperity and religious well-being, among the most progressive states of the Commonwealth, the credit is largely due to the gallant enterprise of its first bishop.

In May, 1861, the bishop arrived in Brisbane to take possession of his vast diocese. Closely in his wake followed Dr. O'Doherty, accompanied by his wife, Eva of the *Nation*. Agreement was speedily reached with the Queensland government, and by the end of the year everything was in readiness for the launching of the great movement. A tiny trickle at first, the flow of immigrants gradually assumed greater and greater proportions until eventually the opposition of hostile elements in the community was aroused who cried out that unless it was stopped immediately the place would no longer be Queensland but Quinn's land. And stopped it accordingly was—to the everlasting shame and detriment of Australia.

To get some idea of the hardships and privations of those who went down to the sea in ships in those far-off days of wind and sail, one example, typical of many that might be given, will suffice: On the 7th of February, 1862, the *Erin-go-bragh* left Queenstown with 431 passengers on board. Never at any time what might be termed a luxury-liner, and now sadly weather-beaten and hopelessly overcrowded, its prospects of ever reaching its destination were not improved when some murderous individual at Liverpool bored a large augur-hole under the copper sheeting, allowing the water to seep in unnoticed. Four days after leaving port, when the combined efforts of passengers and crew were being taxed to the utmost to keep the water-logged vessel afloat, the twin spectres of typhoid fever and scarlatina made their appearance, spreading on all sides indescribable confusion and tragedy. Contrary winds added to the general misery by greatly impeding the progress of the vessel, which soon came to be known as the *Erin-go-slow*. Day after day the poor people, led by their two priests, Fathers P. Dunne

and P. Power, stormed Heaven with prayer, intensifying and redoubling their efforts, we feel sure, as the Feast of the beloved Irish Martyr, Oliver Plunket, drew near. Blessed Oliver had not then, of course, been Beatified, or even declared Venerable; but may we not regard it as something more than a coincidence that on the 10th of July the plague, which till then had shown no signs of abating, suddenly and completely disappeared? Three weeks later the *Erin-go-bragh*, a pathetic sight, at last completed its voyage and dropped anchor in Moreton Bay. Six births had taken place on board, but of its original 431 passengers no fewer than 54 had been buried at sea. When the immigrants were released from quarantine they marched in a body to St. Stephen's Cathedral where they were received with open arms by Bishop Quinn and Dr. O'Doherty.

The life of a missionary bishop is seldom an easy one, and Bishop Quinn's was certainly no exception. With heroic courage and endurance he achieved the most amazing results in the face of almost unbelievable natural difficulties; but almost from his very first days in the colony a persistent and hostile criticism of certain features of his administration marred and somewhat embittered an otherwise outstanding episcopate. Many of the allegations and accusations, which were later proved to be completely unfounded, were first heard of in the course of an unpleasant incident which occurred about this time and which was destined to involve the doctor in the new, and henceforward characteristic, role of peace maker. On the very Sunday that the immigrants from the *Erin-go-bragh* were crowding joyously into the little Cathedral in Brisbane and impressing on the bishop the urgent necessity for a new and much larger one, a very different scene was taking place in the parish church of Ipswich, where Dr. O'Doherty and Eva of the *Nation* had just made their home. Bitter sorrow and humiliation had descended like a pall of gloom upon the Catholic community there when a long-simmering disagreement between pastor and bishop suddenly flared to the surface and overflowed, with tragic results, into the public press.

To understand the background of the dispute it is necessary to retrace somewhat our steps. When Bishop Quinn arrived in 1861 he found his vast diocese which comprised the whole of Queensland in the care of only two priests—Dean Rigney, of Brisbane, and Father William McGinty, of Ipswich. Given the choice by Archbishop Polding of remaining where they were or returning to Sydney, Dean Rigney hesitated for some time but eventually went back, much to the sorrow of his

people, who accused the Bishop of sending him away. It was a wise decision. He became in time Vicar General to the aged Archbishop, lived to be the oldest priest in Australia, and died in 1903, full of honours and of merits. Father McGinty, on the other hand, sought and obtained Bishop Quinn's permission to remain in Ipswich. It was a fatal mistake, as events were soon to prove. But lest the unhappy incident we are now about to relate should be allowed to influence us unduly in forming an estimate of Father McGinty's character, we shall examine it against the whole background of his priestly life, as it is known to us; and I think we shall agree that, viewed in its proper perspective, it constitutes at most but one solitary blemish in an otherwise flawless picture. Indeed we may even go further and claim that to Father William McGinty justly belongs a very high place on the honour roll of Australia's pioneer priests.

Born in Donegal, and a subject of the diocese of Raphoe, Father McGinty arrived in Sydney in 1847, drawn, it would seem, by the somewhat strange desire to spend his life on the soil consecrated by the labours of the convict priests, Fathers Harold and Dixon. After six extremely active years at Berrima, in New South Wales, he was transferred in 1852 to Ipswich, where he found himself the sole priest in a vast area that embraced such widely scattered districts as Lismore, Armidale, Tamworth, Warwick, Toowoomba, Drayton, Windorah, and even Innisfail, then known as Geraldton. With remarkable zeal and devotedness he made round after round of his extensive parish, everywhere setting up his humble altar, administering the sacraments, and sowing the seeds of faith. Hall's *History of Warwick* states: "The first priest to look after the spiritual requirements of the Roman Catholic residents in the Warwick end of the Darling Downs was Father McGinty. This energetic priest saved himself no bodily or mental rest to keep in touch with his flock, which had to be done on foot and on horseback." But though Father McGinty did not neglect any part of his parish, it was naturally at Ipswich that his greatest work was accomplished. In 1859 a beautiful stone Church was completed at the cost of £7,000; while, in the following year, Father McGinty acquired, as the result of a special bequest, the residence, or chapel house, as it was called, which was destined to be the cause of much misunderstanding.

The trouble began when the Bishop, after an early visitation of his diocese, decided for some reason that has never been fully explained, to reverse his previous decision and send the pastor of Ipswich back to

New South Wales. From Sydney, where he had gone to consult the Archbishop, he wrote to Father McGinty requiring him to be in the Archdiocese by Passion Sunday. Father McGinty in reply complained of the shortness of the notice and asked to be allowed to remain until the 6th of June. A few weeks later, acting on the advice of a French priest, who (the Bishop said) "had sufficient knowledge to lead people astray but not sufficient to make him understand his own duty", he declared that he belonged to Brisbane and not to Sydney, and refused to leave. This was followed by a further refusal to have the Bishop's name substituted for his own in the parish account, to vacate the chapel house, and to reside in Brisbane. Father McGinty was then declared to have incurred severe ecclesiastical censures.

That opposition to the Bishop's ruling was somewhat widespread soon became apparent and an ugly scene developed in the Church itself when on the following Sunday the Vicar General, Father Scully, addressed the congregation and proceeded to describe in great detail and without much tact the precise nature and full implications of the censures that had been incurred by their "late pastor" and the three members of his committee. An understandable loyalty to the priest who had been their friend for so many years and to whom they were now forbidden to offer even a cup of tea led to an angry invasion of the sanctuary and the threat of physical violence. All things considered, therefore, the situation was tense when on the next Sunday the Bishop himself appeared on the scene and presided at a general meeting of the parishioners. That the meeting eventually succeeded in restoring a measure of good-will and harmony once more was due in great part, if not entirely, to an eloquent appeal by Dr. O'Doherty, whose reputation as a "Forty-eight man" won him respect from all classes. His knowledge of Tasmanian history enabled him to describe with good effect a somewhat similar lamentable occurrence which had developed on the coming of the first bishop to that colony and which had greatly impeded the progress of religion there for many years.

Father McGinty's subsequent career was short. By the beginning of 1864 he had been reconciled, at least temporarily, with his Bishop, for on the 16th of April of that year we find him officiating for the first time as Pastor of the new parish of Bowen. As to how and where he had passed the preceding sixteen months history does not inform us. All we know with certainty is that sometime in 1863 he paid what appears to have been a normal pastoral visit to Windorah, or Stony Point, where,

according to a curious legend, he had fame and fortune suddenly and unexpectedly thrust upon him. "It would appear," says Dean McElhinney, of Rockhampton, "that Father McGinty came upon this outback colony at a time when it was making immediate preparations for its annual carnival. Everything seemed in order for the "Back to Windorah Week," except the officers of law and order. On being apprised of the fact, Father McGinty commandeered half a dozen special constables, established an office and administered law and order for the week. Everybody was satisfied, all offenders paid up, and fines were fanciful and heavy. But when the week's joviality was over the president was presented by a satisfied community with the amount of the week's levies and fines, some £300 all told—and so ended Father McGinty's social services and the first Republic of Windorah".

In 1866 he gave Bowen its first Church, a small wooden structure of simple design, poor no doubt by comparison with the beautiful churches he had previously erected at Berrima and Ipswich, but nevertheless a remarkable achievement in the circumstances. In the sacristy of this same Church, as we read in his biography, Father Julian Woods, then a sick man, spent a very uncomfortable fortnight in 1873. But the pace was beginning to slacken; the years had taken a heavy toll and now, barely at the half-century mark, we find Father McGinty retiring from active duties, his health failing, and his once vigorous and energetic life falling rapidly into the sere and yellow leaf. The last three years of his chequered career were spent in semi-retirement by the placid waters of Port Denison, where, according to tradition, he divided his time between the study of his favourite author, Horace, and the cultivation of a small garden not inappropriately termed his Sabine Farm. Regarded in his student days as a classical scholar of some distinction he had maintained through life his acquaintance with the masterpieces of Greece and Rome, and from them had acquired in no small degree that '*curiosa felicitas*' of expression which it is their special mission to impart, as well as a mind well-stocked with literary allusions and quotations. Father McGinty, it may be interesting to recall, was not by any means the only ecclesiastic to seek from the classics that '*secura quies et nescia fallere vita*': indeed, so great an authority as Cardinal Newman was wont to maintain that some lessons are better learnt from the works of Horace than from the *Imitatio Christi* itself. And as for the love of gardening: what could have been more natural in one whose whole life had been spent in converting the deserts of infidelity into gardens where flower the divine virtues of Faith, Hope and Charity?

When the end came it was sudden. Dying intestate in 1871 his life's savings of £3,000 (which was not a very great sum considering that for twenty years he had been in receipt of an annual government salary of £150) passed to his nearest relative, but eventually found their way back into the Church when Charles McGinty, who died in 1887, left almost the whole of his estate of £12,000 to various institutions in the Archdiocese "in memory of my brother, the late Pastor of Ipswich." R.I.P.

Now to resume our subject. Ipswich, however, was not to be the home of Dr. O'Doherty and his talented wife for long. In 1865, following the tide of progress, he transferred to Brisbane, where his medical and surgical skill soon secured for him a large and lucrative practice, while his genial nature endeared him to all with whom he came in contact. Keenly interested in the public affairs of his adopted country he had no difficulty in winning and holding for six years a seat in the Legislative Assembly, as member for North Brisbane. His own account of his induction into the political arena is characteristically humorous: "When I had been only a short time in the colony, and before I had connected myself in any way with public affairs, I was bodily laid hold of and forced into public life simply because I was known as an Irish exile. I warned my friends who had invited me to take part in public affairs that I was no orator, and that all I could do was to give them an honest vote, but they replied that that was all they wanted, an honest vote being a great deal better than a glib tongue with no honesty in it. A stalwart Irish Orangeman went round and got signatures to the requisition inviting me to stand, and another Protestant, a native of the colony, insisted on proposing my election, not only on that, but on every subsequent occasion, during the six years that I represented the constituency of Brisbane. It must not, however, be imagined that all the Orangemen in the colony were like my friend. I had rather a comical experience to the contrary. On the day of the first election, before the result of the poll was declared, I had to attend a meeting at some distance from Brisbane, and on my way back that night, meeting on the road a car coming from the town, I shouted to one of the occupants: 'Tell me how the election has gone'. 'Oh', said the person addressed, with a fine North of Ireland brogue, 'bad enough. That b—y papist, O'Doherty, has got in'. This story, however, would not be complete if I did not add that this same man, black Northern as he was, voted for me at the next election, and, moreover, became a very good patient

of mine". Those were the days when party politics ran high in Queensland and when the keen rivalry between Tories and Liberals produced many an exciting scene and many a brilliant display of parliamentary skill and oratorical ability. Although the doctor showed little interest in rhetoric for rhetoric's sake, he rarely allowed an important debate to pass without making some really worth-while contribution. Always of a practical nature his speeches were especially notable for the witty, good-humoured way in which they were delivered, and for the spirit of good-fellowship which they invariably infused into the House. To him belongs the distinction of having introduced and passed through the House the first Health Act for Queensland. His also were the voice and the pen that sounded the death-knell of the iniquitous system of Kanaka slavery and wrote finis to one of the ugliest chapters in Australian history.

Once affectionately known to his companions of Tasmanian days as "St. Kevin", he never lost the saint's sense of proportion and was never afraid to put first things first. With the help of such eminent and able colleagues as John Macrossan, Andrew Thynne, Thomas Byrne, and Edward O'Donnell MacDevitt (brother of the Rev. Drs. James and John MacDevitt, of All Hallows College), he jealously guarded the honour and interests of the Church, and woe betide the individual or party that sought to make easy political capital by attacking its leaders or misrepresenting its policy.

After leaving the Legislative Assembly because of pressure of professional business, he was called in 1873 to the Legislative Council, where he sat for twelve years, until in fact he sailed away in obedience to the call of Charles Stewart Parnell to represent the Irish National Party of Australia in the House of Commons during the famous session of 1886, when Gladstone introduced his Home Rule Bill for Ireland.

But amidst all the preoccupations of an extremely busy life, Dr. O'Doherty, like Bishop Quinn, never allowed himself to forget, or neglect, the Rock from which he was hewn, and even in his old age it was remarked that he was "as ardent in the cause of his youth as though his head were still untouched with the snows of time". For more than forty years, during which he was the acknowledged leader of his countrymen in Queensland, no St. Patrick's Day celebration, no important Hibernian gathering, no special meeting to assist the Home Rule Movement or the Famine Fund was considered complete without his genial presence. Three noteworthy events made the O'Connell Centen-

ary of 1875 long-remembered in the Catholic life of Brisbane: The Bishop in a great burst of patriotic enthusiasm declared his intention of assuming the prefix O, which he claimed the right to use; Eva of the *Nation* emerged from literary retirement to contribute the Centenary Ode; while the doctor delivered a magnificent Oration that proved to be the highlight of the three days' celebrations. Both the Ode and the Oration richly deserve to be quoted in full, but space will not permit of more than a brief extract from the latter: "And first let me picture to you the Liberator himself as my earliest recollection of him serves me. The occasion was probably the most interesting of his life, and little beyond the early days of childhood as I then was, it is indelibly impressed upon my mind. It was on his return from London to Dublin, after the great event of Catholic Emancipation. How vividly has the scene I then beheld been ever since impressed upon my mind! The observed of all observers, he was borne along to the capital amidst the plaudits of tens of thousands of his grateful countrymen—his figure, his bearing, his noble countenance, beyond comparison the finest on which I ever rested my eyes. A giant in stature, as in intellect, with sparkling blue eyes, and most winning smile, it was no wonder if, in common with numbers of my young countrymen, I received on that great occasion an impression that served to shape the whole course of my future life. I had been taught from the time I could interpret the meaning of words to regard O'Connell as something higher than a mortal man—to look up to him as to a second Moses who had emancipated me from worse than Egyptian bondage—who had enabled me to hold up my head in my own land with a proud consciousness that in following the Faith of my fathers, I was no longer to feel that I carried with me a badge of dishonour...."

August 18th, 1881, brought to a final close the first and by far the most colourful chapter of the story of the Church in Queensland, when Bishop James O'Quinn, exhausted by the labours and cares of a long and stormy episcopate, closed his eyes in death. His devoted physician and friend, Dr. Kevin O'Doherty, who had been with him to the end and who had helped to carry his mortal remains to their last resting place, suddenly found himself called upon to defend once again the good name of his beloved Leader from the cowardly and insidious attacks of a small section of the press. Naturally enough, when God in His wisdom had brought the earthly career of the Bishop to an end it was devoutly hoped that the discussions and differences of opinion to which certain

aspects of his administration had given rise would not be revived, but would be forever buried in the grave about which thousands of people of all religions had gathered as mourners. With the instinctive good taste natural to most people in the presence of death newspapers of almost every shade of opinion sought, in recalling the principal events of the deceased Prelate's episcopate, to direct attention to all that was best and noblest in it, and to draw a curtain over those portions which during his life-time had been so freely criticised. There was, however, one exception, and that was a journal which, above all others, if in any sense true to its mission, should have been a preacher of peace and goodwill, but which had seized the opportunity to stir up old controversies and dissensions. In the course of his splendid vindication of his deceased friend Dr. O'Doherty wrote: "I loved him personally for three and twenty years—that is, somewhat longer than the period of his residence in this colony—and during a great portion of that time I loved him as few men love another. There were points of sympathy between us—reminiscences of other times and other scenes—community of friends in far-off lands—similarity of tastes acquired amid surroundings very different from those of life in Queensland—which drew us much and closely together when I first came to this city, and which, now that he is gone, make me mourn for him with a grief that only the most soul-united friends can feel, and which no greatness of intellect, no fascination of manner, could inspire if not allied with some of the noblest attributes of the heart. Are not the qualities of such a man sufficiently great and sufficiently numerous to furnish matter for the most exalted encomiums? And is it wise in the interest of religion, to provoke discussion on those features of his administration on which it must be permitted at least to hold different opinions? Those who think as I do on these matters helped to swell the processions that streamed through his house last Thursday to pay the last tribute of respect to their dead bishop.... Are these men to be dragged once more by ill-advised allusions into a controversy which can have no practical interest at present... Let us join cordially in doing honour to the more beautiful and lovable traits in the character of our loved chief pastor about which we are all agreed; and let us forget the frailties, the imperfections, the errors, from which he, no more than any other creature born in sin, was not entirely preserved. Let us hope and believe that his intentions purified even the most questionable of his acts, and let his memory be handed down to our children surrounded with the united love and veneration of

the whole of that people over whose spiritual interests he ruled so long. In whatever is done—and something should be done—to record in a lasting manner the remarkable episcopate and the many high qualities of the first Bishop of Brisbane, I will most heartily join as far as my means will permit me; and I think I may safely say that there is not a Catholic in the diocese who will not do the same”.

In 1886, as has been said, Dr. O'Doherty and Eva of the *Nation* returned to Dublin, where they were enthusiastically welcomed. Shortly afterwards the veteran Young Irelander was elected Nationalist Member for Meath and took his place in the House of Commons. But failing health, and possibly some foreknowledge of the approaching split in the Irish Party, induced him to resign his seat and return to Brisbane. He never quite recaptured his medical practice, and, although he occupied some important government positions, it would seem that he died a comparatively poor man. He was laid to rest on 22nd July, 1905, by Archbishop Dunne, assisted by the present Archbishop of Brisbane and a great number of priests. Five years later Eva of the *Nation* was laid at his side; and together with their three sons who predeceased them, and one daughter, they await the Resurrection Morn far from the green isle of their birth, under the Australian sun in lone Toowong, sharing the fate of thousands of their fellow-countrymen, “Who on the shores of distant lands their weary hearts have laid”.

R. WYNNE.

Bishop Willson, II.

Summary: Arrival of Father Conolly in Van Diemen's Land—Dr. Polding sends Fr. Cotham to join Fr. Conolly—Willson moved greatly by Ullathorne's lectures in England—nomination of Dr. Willson to See of Hobart Town by Pope Gregory XVI—Willson's attitude to appointment—Correspondence with Dr. Polding and Cardinal Acton—Pope decides that Willson must accept see—Dr. Polding assures Willson Fr. Therry will be recalled to Sydney—and that church in Hobart was free of debt—Dr. Willson consecrated by Dr. Polding with Dr. Wiseman as the preacher—Dr. Wiseman's sermon—letter from Dr. Walsh.

APPOINTED BISHOP.

Jurisdiction over the island of Mauritius, formerly subject in things spiritual to the Archbishop of Paris, was transferred, in 1819, to a British subject, the prelate chosen by the Holy See being the Right Rev. Edward Bede Slater, of the Order of Saint Benedict. For the Australian colonies, geographically within the boundaries of his wide-flung vicariate he found volunteer priests in Fathers Philip Conolly and John Joseph Therry. These two missionaries reached New South Wales in 1820; and in the year following the former took up his permanent residence in the island of Van Diemen's Land. Bishop Slater's successor deemed it wise to send a Vicar-General to New South Wales,¹ nominating for that office one of his monastic brethren, the vigorous and zealous William Bernard Ullathorne. In January, 1833, this distinguished ecclesiastic passed through Hobart on his way to Sydney, where, in the exercise of his duties, he found it by no means easy to work in harmony with Father Therry.

The Vicar-General of New South Wales was quick to realise that the Church in Australia stood sorely in need of someone on the spot to rule the whole flock, to draw up a plan of action, and to carry it into operation. Reports on these lines were receiving attention in Rome. Recognising that the time had arrived to send a Bishop to bind together and to watch over the disorganised Catholics in the distant southern colonies, the Holy See selected John Bede Polding for the dignity and the burden.

Early in August, 1835, Dr. Polding touched Australian shores at Hobart, the chief port of Van Diemen's Land. Here the Bishop stationed one of his priests, the Rev. James Ambrose Cotham, to assist Father Conolly. Proceeding to Sydney he surveyed the whole situation, and then decided to send his Vicar-General, the Rev. W. Ullathorne, to

¹His authority did not extend to Van Diemen's Land.

appeal in England and Ireland on behalf of the Church struggling for existence in the land of the Southern Cross. In April, 1838, before the Vicar-General's return, Father Therry had been sent to take charge in Van Diemen's Land as Dr. Polding's representative in that territory.

Dr. Ullathorne's vivid story of Catholics, abandoned, persecuted, many of them in servitude, attracted nation-wide attention in the home countries. Amongst those who listened spellbound to his depressing description of unhappy men and women deprived of all spiritual succour, was Father Robert Willson. The condition of the penal settlements moved this holy priest to tears. Fired with divine charity he did all in his power to create interest in Dr. Ullathorne's enterprise of mercy. "No one threw his heart and soul into the cause with such energy and zeal and earnestness of soul as the pastor of Nottingham. He made the most careful enquiries into all that concerned those distant settlements, little dreaming what Providence had in store for himself". Such encouragement was very consoling to Dr. Ullathorne. He was enabled to bring back with him to Australia several priests, a community of Sisters of Charity, some teaching brothers, and a message of hope for better things to come. One of the priests who offered himself at this time, the Rev. Thomas Butler, was sent in March, 1839, to assist Fathers Therry and Cotham in Van Diemen's Land.

The next important forward move was made when Bishop Polding himself decided to sail to Europe, accompanied by his Vicar-General, who would remain in England. They were both convinced that the progress of the Church in Australia demanded an immediate division of jurisdiction. Their scheme of a hierarchy was presented to the Holy See: as accepted, with some modifications, it involved the erection of two new episcopal sees—Hobart, and Adelaide. For "special and personal reasons", including the probability of difficulties with Father Therry, office in Van Diemen's Land held no attractions for Dr. Ullathorne, whose name headed the first list drawn up by his superior. The matter was settled when the Pope, Gregory XVI, having heard the views of Dr. Polding and other Church dignitaries, named the Rev. Robert William Willson as first Bishop of Hobart Town.

At once Archbishop Polding mailed the glad tidings to Nottingham:—

"Mont. San Calisto,
"March 14, 1842.

"My dear and reverend friend,

"I believe there is only one person in the world—yourself—who will hear with surprise that the Holy See has selected you to fulfil duties even more important

in the Church of Christ than those you have hitherto discharged. The vast jurisdiction committed some years since to my sole care has been divided; and henceforward Van Diemen's Land is to be a distinct Vicariate over which I believe it to be the Will of God that you, my dear friend, are to preside. Our Holy Father has been pleased to erect Sydney, Hobart, and Adelaide into episcopal sees from which three several Vicars Apostolic will take their titles. Permit me then to congratulate you as the first Bishop of Hobartton and to pray the Almighty God may give you length of days that you may see your present jurisdiction divided even as mine has been, and may you delight in co-operators even such as in His mercy He has been pleased to give to me.

"Our good friend, Dr. Ullathorne, has been appointed Bishop of Adelaide. I wrote to him by the post of yesterday. Cardinal Acton has written on the subject to Dr. Walsh. I shall be prepared to leave Italy about a fortnight or so after Easter.

"I ought to have answered your kind letter long since respecting the young ecclesiastics at Loughborough. I need not say how grieved I was to learn that the health of Mr. McHugh was so much affected. I think the plan of study pursued is too confined: however, some few weeks and they will enter upon a different sphere. I cannot tell you how consoled I have been in the reflection that these young men have been so near you. My reception here by the authorities has been most kind. I have seen our Holy Father several times. I am glad to say he appears remarkably well—very robust for his years, 75. The affairs of Spain weigh heavy upon his mind—Portugal, however, seems to be returning to duty. The Pope sent off yesterday the Rose of gold blessed by him solemnly on the fourth Sunday of Lent to the Queen of Portugal. This is considered a great mark of distinction:—the present being the first sent for many years. He has also signified his wish to be Sponsor to the child Her Majesty is expected to give birth to in some short time. Dr. Brown, of Lancashire, is much better: he is enabled to go about and to be very gay. I am in my minority: not the less happy on that account. I trust we shall be enabled to introduce the Institute into Australia in its primitive fervour and discipline. Upwards of 1400 years it has existed in England. There must be something good and substantial in it thus to endure and cling. Past experience convinces me that in young missionary countries the vow of poverty alone can prevent the accumulation of wealth, the bane of the Church and the destruction of the individual. I am going to dine with the Passionists, a fervent body of men, some of whom will probably accompany me in the mission to the aborigines. Mr. Gregory is well.

"Believe me to be most affectionately yours in J.C.,

"J. B. Polding".²

In a Consistory held at Rome on 22nd April, 1842, Pope Gregory XVI published Bishop Willson's appointment.

Dr. Willson had already opened his mind to Archbishop Polding and to others whom he regarded as having influence in the Eternal City. He had sent an urgent letter to Cardinal Acton beseeching him to do all he could towards the removal of the unwelcome burden. The Cardinal was willing to help:

"Dear Rev. Sir,

"I avail myself of this opportunity to inform you that upon receipt of your letter of March 28 respecting your nomination to the See of Hobartton. I lost no time in forwarding a translation of it to the Secretary of Propaganda, with a suggestion that it might be referred to His Holiness upon the following day.

"I am much gratified to think that the first letter which I have the honour

²Letters amongst Willson documents.

to write to you should regard a subject in which the refusal no less than the nomination have enabled me to witness more closely those exalted merits and distinguished virtues, which have earned for you so much respect and esteem at Nottingham, securing at the same time the praise of your immediate Superiors, and the approbation of the Holy See. I recommend myself to your prayers and beg to remain

"Your servant and fellow labourer in Christ,

"C. Card Acton,

Rome, April 12, 1842".

Letters were addressed to the Archbishop also, imploring him to have the appointment cancelled: the pastor of Nottingham had no inclination to fill any position other than that he already occupied; his Bishop was determined to keep him in England, where the Church needed such men at that particular time.

Dr. Polding wrote:

"Mont. S. Cal. April 21,

"Feast of St. Anselm.

"My dear Lord,

"Your favour should not have remained so long unanswered had I not been assured that Card. Acton would immediately write to you. The objections made by my much respected friend, Dr. Walsh, and those urged by Your Lordship only confirm me more strongly in the conviction I have that Almighty God has selected you for the great work before you. The office has not been of your seeking; the duties are just fitted to your natural character; the difficulties are imaginary. I owe much to that part of my past jurisdiction. I feel that I have not done so much for it as I ought to have done; but I also feel that in recommending Your Lordship as its future Bishop I have used the most effectual means to atone for the past and to promote its future spiritual interests in the best manner.

"The Holy Father has been pleased to erect my late Vicariate into a province of which Sydney is the Metropolitan See. A change has thus taken place in my regard which will serve to draw still closer if possible the bonds of affection with which we are connected as fellow-labourers in the vast vineyard committed to us. Your Lordship's Bulls are in course of preparation and I hope to have the honour of bringing them with me.

"The Government has consented to five priests proceeding to Van Diemen's Land—I trust free of expense. Presuming that the Holy See would accede to my request that Van Diemen's Land should be erected into a distinct Bishopric I did not select any priests for that mission in order that the Bishop might be enabled to make that selection—but more when we meet.

"I trust to be in England the latter part of May, when one of my first and most agreeable duties will be to assure Your Lordship in person of the tender regard and affection with which I am,

"My dear Lord,

"Your brother in J.C.,

"J. B. Polding, Arch. Bp. of Sydney".

Even more perturbed than Dr. Willson himself were the Catholic people, the general public, societies interested in the sick and the poor, and a regular multitude of municipal associations. With the clergy of the Midland District they petitioned the Holy See to be graciously pleased to permit Dr. Willson to remain in England. No purpose would be served by quoting numerous letters and addresses written in support

of the movement. The motives influencing the petitioners are expressed in a typical document sent to Dr. Walsh, Vicar-Apostolic:—

“Mr. Willson’s separation from the town where during so many years he has exercised his mild benevolence will be not only a loss to the community at large, but more especially will it be an injury to the Catholic Church in the curtailment of that influence which through the personal confidence placed in Mr. Willson’s probity and discretion, it has exercised upon the administration of the charities and to a certain extent, even the municipal government of the town, with satisfaction to all, and with especial contentment of the members of his own flock who now tremble at the very idea of being deprived of his pastoral superintendence.... It must be evident to all that many years will probably elapse, particularly in these times of ignorant, bigoted prejudice, before his successor, even supposing him similarly qualified, can expect to be placed in the Committees of our County Lunatic Asylum, General Hospital, and many other charities, who are now delighted to co-operate with Mr. Willson but who are little likely to place the same confidence in a stranger”.

For a time it appeared that Dr. Willson was going to succeed. Good news, from his point of view, came from Rome in a letter dated May 7, 1842, from Archbishop Polding:—

“With great regret, my dear friend, I communicate to you the decision of our Holy Father on the case which in consequence of the petitions and other documents forwarded from Nottingham, had been submitted to his judgment. I bow most humbly to that decision which deprives me of a co-operator on whose assistance I had fondly relied. As it was my duty to propose the names of those who appeared to me most proper to fulfill the important office in question, so now I feel it incumbent on me to submit myself unfeignedly and unreservedly to the decision which has been given. Wherever the Holy See will find one so well qualified I know not. I think you should have been required to nominate a substitute before the prayer of this petition had been granted. From Dr. Ullathorne I have not heard one word—whether he has quietly submitted as a good Christian ought to do, or whether his *nolo episcopari* is to be as efficacious as that of a certain one I shall be tempted to have a little grudge the rest of my life. There I am, therefore, with the inception of the organisation of the Province, no further advanced that I was some months since—in the meanwhile most valuable time is flowing away. I ought to be in Sydney instead of Rome. I receive no intelligence thence except what the public papers give, from which I perceive the bigots are hard at work....”.

To fill the position left vacant by Dr. Willson’s temporary escape from ecclesiastical honours and burdens the Holy See then named the prior of Downside Benedictine Monastery. Fresh difficulties and objections at once intervened. To put an end to all hesitation and delay, Pope Gregory XVI, therefore, made a final decision. He insisted on Dr. Willson’s appointment and consecration. Cardinal Acton was the first to offer congratulations:—

"Dear Rev. Sir,

"With feelings of the most sincere regard and esteem, I hasten to offer my congratulations upon your appointment to the See of Hobart. I had been delighted to unite mine with the general voice which proclaimed your fitness for that important mission—and although the Holy Father yielded to the strong remonstrances of Dr. Walsh and Dr. Wiseman, and to the pressing solicitations of the good people of Nottingham, when they represented, with so much earnestness the great advantages which religion was deriving from your labours in that town, *yet when we consider that His Holiness has repeated and confirmed the appointment*, we are sure that the Will of God, ever adorable and infinitely wise, *has ratified and approved the choice*. All doubts and hesitation, dread of personal unworthiness, and fear of responsibility, are now ended: you have only to listen like St. Patrick to the thousands who are crying to you for aid; you have only to extend to a new and more glorious field the exertions, the zeal, the unwearying perseverance which have obtained the Divine Blessing on your mission at Nottingham. It may be hard to leave the flock over which you have watched for years in tender solicitude; it may be hard to relinquish the scenes of conversions wrought and of graces obtained; but it is a sacrifice worthy of an apostle, a fitting commencement of a mission, apostolical in its extent and in its labours. From my heart I congratulate you upon the dignity to which you are to be raised, not only because it is the crown of your meritorious exertions, but because it gives you the means of gaining many souls to our dear Lord. May His blessing and the blessing of the Mother of Mercies accompany you on your way, and may the prayer of the Angels to whom your See and your people are confided, guard and defend you, for it is consoling and glorious to co-operate with them in the salvation of men.

"If my poor services should prove useful to you, I earnestly beg of you to command them, whilst with every good wish I remain

"Your brother and well-wisher in Xt.,

"C. Card. Acton,

"Rome, Sept. 3, 1842".

It was hard to leave England; more bitter still was the thought of parting with the people of Nottingham; and then, there was the fear that Father Therry would not co-operate in rendering the assumption of office in Hobart easy. Before fixing the date of consecration a meeting was held at which the Archbishop, the Bishop-elect, and Dr. Ullathorne discussed the whole situation. Dr. Polding gave an assurance that Father Therry would be recalled to Sydney and that the Church in Hobart was free of debt. Only then did Dr. Willson consent to be consecrated without making any further effort to escape the burden imposed on him by the Vicar of Christ. The consecration took place on October 28, 1842, at St. Chad's Cathedral, Birmingham, the consecrating prelate being Archbishop Polding. It was the first occasion since the Reformation that a Bishop in England had been consecrated to his own See. The illustrious Dr. Wiseman was the preacher at this notable ceremony. Taking as his text,—*"And the Lord said to Abraham: Go forth out of thy country and from thy kindred, and out of thy Father's house, and come into the land that I shall show thee"*, he explained the constitution of Christ's Church and the apostleship conferred upon the first chosen

twelve, which was to continue until the end of the world. Then turning towards the newly consecrated apostle of the Church of Hobart Town, he said:—

“If I may be allowed to address a few words to you, who from henceforward are to be my brother in that order of ecclesiastical dignity, wherein I am the last and most unworthy, I will not attempt to disguise the labours and trials that await you. I will not dwell upon the brighter scenes that will enliven and cheer your ministry. I will not describe the cordial greeting that will welcome you, as the messenger of peace from heaven, when first you reach the distant shore. I will not dwell upon the conquests which I trust await you; the erection of new temples to God; the establishment of new institutions for education or for charity; the spreading of religion on every side. No; this day you are putting on the armour for your spiritual contests, we must speak rather of their hardship. For well I know that they who enter upon the charge conferred on you this day, must prepare their souls for much tribulation and sorrow, gilded though they be, by the dignity that accompanies them. For the golden cross upon your breast will too often heave with the throbs of an aching heart. Day after day expect to meet disappointment of past promises and anxiety for future results, and cheerless toil for the present moment. Yet repine not at a lot which, before us, was that of the Son of God. Place it then this day, at the foot of His cross, lay your sacrifice upon that altar, on which you will daily renew your strength. Go on and fear not; rule over the flock which God hath assigned you: enter boldly into the vineyard which He hath allotted to you. For, as you have not sought this dignity, He who, of His own free choice hath anointed you ruler over His people, will give you wisdom and grace for the duties of your ministry will pour out upon you the fullness of this Spirit. He will perfect and confirm you; that so when the Prince of Shepherds shall come, he may find you a faithful servant, giving His family meat in due season and receive you into His own eternal joy”.

The Right Rev. Thomas Walsh regretted the loss to England of a great priest and a devoted personal friend:

“There had been all kind of reports as to your being fixed in this country which were fondly believed by many. I would give no encouragement to those who applied to me on the subject, as I certainly thought I should have heard it from yourself or from Bishop Mostyn. May every blessing attend you wherever you are placed. . . . You, my ever dear Lord, must feel happy from the purity of intentions, and holy

sacrifice of all earthly attachments, with which you have given yourself to God and to your poor distressed fellow-creatures. He will grant you the light, fortitude, and love to conduct you safely through all apparent difficulties. It seems to me that I could make myself quite as happy in accompanying you to Van Diemen's Land as in remaining in England. I would cheerfully obey an order from Rome to that effect. The way to Heaven is quite as short from Hobartton as from Nottingham. The great point is to know and to do the adorable will of Heaven. In this you are quite secure. The love of God will powerfully assist you in taking leave of your earthly relatives and friends in England. Deus meus, et omnia! I shall hope ere long to have the pleasure of meeting you. All here desire to be most kindly and respectfully remembered to you, and fully expect that you will come and give to them Your blessing"....

JOHN H. CULLEN.

Moral Theology

CONDITIONS NECESSARY FOR MORTAL SIN— SCRUPULOSITY AS A REASON EXCUSING FROM INTEGRITY OF CONFESSION.

Dear Rev. Sir,

1. Mary, aged 10, of normal intelligence, attending a Catholic school, misses Mass on a day of Obligation. She would have gone had she remembered, as she is well instructed and seems to have the "full knowledge" of the gravity of the obligation to attend Mass on Holy-days. Of course, her neglect was not intended, and so she was not guilty of sin, but is there anything wanting on the part of "knowledge" which we demand as a necessary condition for mortal sin?

2. Sempronia makes her confession: "I accuse myself of all the sins against the 5th, 6th, 8th, and 9th commandments". If questioning elucidates that a confessor has given her that formula for Confession, knowing her to be a victim of scruples, is there any need or advisability to question the penitent further to determine the gravity of the matter in so far as it relates to the integrity of the Confession? Are scrupulous persons incapable of mortal sin?

SOLICITUS.

REPLY.

1. Mary, the school girl who missed Mass on a Holiday of Obligation, did not have the necessary "knowledge" of her omission; consequently she did not wilfully neglect her duty. Her act of remaining away from Mass in so far as it included a violation of the precept of the Church was not voluntary, precisely because at the time when she should have gone to Mass she was in actual ignorance of her obligation.

Sin is a human act which is bad in the order of morality. The Manuals of Instruction stress that three conditions must be verified that a sin be strictly such, i.e., a mortal sin. a) There must be objectively a serious violation of the moral law; b) the sinner must know of the evil nature of his act, and c) he must freely perform it. The second and third of these conditions are necessary before the objective transgression can be considered a human act. A human act is one which proceeds from the human faculties, the intellect and the will; and the will cannot choose its object till it is first presented to it by the intellect under the aspect of

"good", according to the principle: *Nil volitum nisi prius cognitum*. In other words, the judgment of the intellect is a prerequisite for a human act, and thus also for a sin. Lack of knowledge is an impediment to the judgment of the intellect, for a judgment is merely an assent to the truth of a proposition. In questions of morality, the judgment is: This act is (or is not) lawful and according to the moral law. Unless the two terms of the proposition are present for the consideration of the intellect, it is evident that it cannot either affirm or deny them. A person under the influence of some external agency or internal derangement which had deprived him of the use of his reason could not know what was the nature of the act he was doing, and so would not and could not be guilty of sin, even if objectively he did violate the most serious of the divine precepts. Likewise, if he were ignorant of the law through no neglect on his part, he could not judge that his act was evil, and would proceed conscientiously to perpetrate what others better informed would unquestionably condemn as gravely criminal. It will be noted that this observation is restricted to the case of inculpable ignorance which is in no sense voluntary. The sinful effects of culpable and voluntary ignorance, if they be foreseen, are intended and so imputed; they are voluntary in cause.

Knowledge is a perfection which is habitual. It is true that sometimes the habit is short-lived and if not frequently used the information acquired will quickly pass from our recollection and will avail us nothing. But a habit is not always active, and there are times when what we do really know will escape us. Our faculties are far from perfect; we can all testify that they have failed us not only in matters of every-day life, but even in times of crisis when we would desire them to function best. Sin is an act, and so habitual knowledge of its malice is not sufficient; the sinner must here and now have judged that what he does is evil under the aspect of morality, but he wills nevertheless to do it. Habitual want of knowledge is called ignorance: it is predicated of a person who never knew, or whose acquaintance with the subject is now so remote that it is of no influence on his manner of acting. If the girl in the case were being brought up by non-Catholics, she would be ignorant of the precept of hearing Mass, and as the ignorance would in no way be her fault, she could not be blamed for not fulfilling the Church's command. Actual want of knowledge is the same thing as inadvertence or absent-mindedness which affects even the most alert. An omission which is due to mere inadvertence is obviously not a human act, because it flows from actual and inculpable lack of knowledge.

To return to the case: Mary did not commit a sin when she missed Mass on a Holy-day. Objectively she omitted to perform what was prescribed *sub gravi*—there was what the Instruction Manuals call grave matter. She habitually knew of her obligation, but at the time she did not advert to it. Not only was “full knowledge” wanting, but there was no “knowledge” at all. Thirdly, since the movement of the will follows the judgment of the intellect, she did not consent to break the precept of the Church. Further, it is a fair conclusion that such a girl would be distressed when she became aware of what she had omitted to do. She missed Mass not merely *cum ignorantia*, but *ex ignorantia*: her omission was altogether involuntary.

2. Whatever be the causes of scruples, and it appears they are numerous, scrupulosity itself is a partial mental disorder which prevents the afflicted person from passing a proper judgment on the morality of his acts. It has been defined as *timor inanis peccandi* and is an unreasonable anxiety concerning the lawfulness of one’s actions. It can happen that scruples have their rise in ignorance and a candid explanation will overcome them; but if they are of nervous origin, no amount of instruction will succeed in enabling the patient—for such he is—to pass a sensible judgment on the morality of his acts. He must therefore submit to a director who will undertake to form his conscience for him. With this treatment he will often improve, or at any rate will recognise his fears as unreasonable and have the courage to act against them.

Our correspondent asks whether a scrupulous person is capable of committing a mortal sin. The answer will, of course, depend on the degree of his scrupulosity; but it is possible that the affliction will be so aggravated that his intellect is incapable of the clear judgment necessary for grave sin. We do not think that this extremity is frequently reached in the case of persons who are not compelled to relinquish their ordinary occupations because of mental disorder. Scrupulous persons still retain sufficient mental balance to be capable of mortal sin, though it is difficult to see how one, whose main preoccupation is to avoid sin, can transgress the law without a very determined act of the will. The presumption in case of the slightest doubt is that he did not sin, for had he done so he would certainly be conscious of the effort, so to speak, that it cost him. The confessor who knows the case would be in a position to estimate the gravity of any supposed enormities and the penitent would be justified in acquiescing in his decision. Rather he would be objectively bound to do so, as his only hope of rightly ordering his spiritual life. If then the

director assures him that these causes of anxiety are not serious sins and that it is sufficient to confess them in general, the scrupulous person may rest content that he need not go into further detail. A confessor to whom the penitent has recourse in defect of his ordinary director can be satisfied to allow the confession to remain in general terms; to do otherwise may only be the occasion of a relapse.

It may be objected that sins which should be manifested *secundum speciem et numerum* are thus perhaps not properly confessed and that the Sacrament may be invalid. Provided the penitent is in good faith—and it is an achievement worth while to convince a scrupulous penitent to omit the details in his declaration of sin—the integrity though perhaps not material is formal, and this is all that is required for the valid and lawful reception of the Sacrament of Penance. The general teaching is that the integrity of Confession is imposed by positive precept from which a serious reason will excuse. The reason, when dealing with a scrupulous person, is his spiritual good. God does not ask impossibilities, and it is inconceivable that He would impose the obligation of materially integral confession on one who would be thus impeded in his recovery from a malady which is one of the greatest hindrances to his spiritual progress. This is especially true of those who are scrupulous over the examination of conscience which they imagine is never performed with sufficient care, or who cannot examine themselves without reawakening the anxiety which disturbed them when engaged in affairs about which they suffer from scrupulosity.

To conclude, we think the penitent who confessed as outlined in the case, acting on the advice of her habitual confessor, fulfilled the conditions for a formally integral confession. The occasional confessor was not bound to ask any further questions and could take for granted that if his penitent was certain she had committed a mortal sin there would be no hesitation in declaring it.

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FORBIDDEN OPERATION.

Dear Rev. Sir,

Would it be permitted to excise or tie the fallopian tubes in order to prevent a dangerous pregnancy?

PAROCHUS.

REPLY.

The fallopian tubes are an important portion of the female reproductive organs. The lawfulness or otherwise of excising them or so

interfering with them that they are rendered incapable of performing their natural functions must be decided according to the general principles governing the mutilation of the human body. The body is an essential part of our human nature; together with the spiritual soul by which it is informed it makes up the human being. Over his body man has not complete dominion; he is not free to destroy or mutilate it, but is under the obligation to use it for the service of God the supreme Lord. The body, however, is material, and is made up of integral parts which are called members or organs. These have their proper functions, some more directly tending to the good of the individual man, some to the end of the preservation of the species. The latter are the organs of reproduction. Although they do influence the well-being of the body as a whole, their active deliberate use and operation is to propagate the species. Though there is a general precept on the human race as such to increase and multiply, the individual *per se* has no obligation to do so: he is free to marry, and in the state of matrimony to play his part in the peopling of the earth, or he may remain celibate. Even after marriage, with the consent of the other party, the use of the conjugal rights may be renounced. The use of a faculty, however, must not be confused with its possession. All our faculties were given us by God: some of them the law of nature demands that we use, for otherwise we could not live as befits our place in the scheme of the universe or even could not live at all. Other faculties we may or may not use, according to what is best for the attainment of our final end. But because we have decided not to use some of our human faculties, or may have bound ourselves by vow not to do so, we are not thereby entitled to deprive ourselves of them or to render them physically inoperative. God left us free to serve Him by using these faculties or still serve Him, in a more meritorious way, by abstaining from their use and enjoyment; but He did not give us authority to deprive ourselves of those organs, which as part of our bodies we do not possess, in the sense that we have complete dominion over them. The first principle to remember is that we are not free to dispose of our members or organs because they are not ours but God's.

Another principle is that the part is not of more value than the whole. Each member of the body exists and functions in some sense for the good of the whole body. When it becomes a danger to the whole it may be sacrificed for the greater good. The more noble and necessary is the purpose of the organ in question, the more serious a cause would

be required to justify its removal. An organ which is essential for life itself could not be sacrificed, for to deprive oneself of it would be the equivalent of causing death. It is lawful to sacrifice an organ or member which is not essential, if its presence constitutes a danger to the well-being of the whole body. This principle is put into practice every day; and many there are who owe their lives to the skill of the surgeon. But to deprive oneself of a member which is healthy, is to dispose of what is not in the power of human disposal and a violation of the rights of the Almighty.

The question submitted concerns the fallopian tubes which are not necessary for the life of the individual woman, but play an essential part in the function of reproduction. Through them the *ovum* passes on its way to the *uterus*, and in normal cases it is in the fallopian tubes that the male sperm and the female *ovum* are united, and thus a new life begins. If the tubes are excised or tied, conception becomes impossible, though sexual relations may be entered on and the normal gratification experienced. To interfere with the tubes and render them inoperative in the cases where pregnancy does not constitute a danger to life is obviously unwarranted: there is no question of sacrificing a member for the good of the whole body. On the other hand, if the tubes are themselves diseased and are a source of danger, they may be removed with as little scruple as any other organ or part of the body. But in the case before us, the tubes are not diseased. They perform their normal functions, and in consequence pregnancy ensues. Competent medical opinion is that pregnancy in the particular instance will be a serious danger to the life of the woman. In order to avert this danger, is it lawful to remove or tie the tubes? If this is done, conjugal relations may be continued as a *remedium concupiscentiae*, and there is no possibility of pregnancy or danger to life. Nevertheless, the answer is that it is not lawful to remove an organ or render it inoperative unless it is an unavoidable and serious danger to the life of the person concerned; and so the tubes may not be excised or tied. It might be argued that it would be a serious obligation on a woman not to become pregnant; but there are many lawful ways of achieving this end, ways which are also far less drastic and more easily employed than the loss of a human organ or the equivalent of such. If a man cannot walk without danger, because, for instance, he has a heart complaint, no one suggests that his legs be amputated to make sure he will not attempt to walk. Even though it be foreseen that

he will disobey medical orders and thus indirectly kill himself, it would still be a violation of the natural law to mutilate him. At the same time, there are numerous persons who advocate that a woman be mutilated by the interference with her reproductive organs, because if these organs are used she will run a risk of meeting her death! Neither the woman, nor any one else for that matter, has a right to allow or perform such an operation. We repeat that these things are not in the complete dominion of man: their use is to be regulated according to the law of God and of right reason, and if these dictate that certain organs be not used at all or within limits, the obligations of the person concerned are not difficult to deduce.

The fallopian tubes are an important female organ. Their presence is not in itself a danger, nor, if we have understood the case correctly, is it ever likely to be such. Any danger to the life of the woman is merely possible, and contingent, in the first place, on the free exercise of conjugal relations under favourable circumstances. It is a danger which can arise from some other defect but not from the fallopian tubes which faithfully play the part in procreation which was intended by the Author of nature. Whether there is an obligation on the woman to avoid pregnancy by lawful means is another question; but it is certain that the destruction of the healthy tubes, or any other part of the body which does not constitute an imminent and proportionate danger to the life or general well-being of the individual, is not justified.

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DE QUODAM AGENDI MODO IN VITA CONIUGALI.

Dear Rev. Sir,

Would you kindly make a few observations on the following case?

Titius et Bertha, coniuges, propter graves rationes prolem procreare nolunt; proinde copulam completam non perficiunt. Putant tamen se crimen detestabile onanismi vitare, quia vir ad seminationem non pervenit; nec igitur semen frustratur etsi ille, ut ex rei natura sequitur, aliquam delectationem experiatur quae ad concupiscentiam sedandam et amorem fovendum inservit. Mulier e contra ex tali congressu completa gaudet satisfactione.

Quaeritur 1o. nun licitum sit coniugibus abrumpere copulam priusquam ad seminationem perveniatur?

Quaeritur 2o. num liceat copulam abrumpere, si vir possit seipsum cohibere, uxor tamen completam satisfactionem habeat?

CONFESSARIUS.

RESPONDETUR.

Seclusa pollutione a parte utriusque coniugis, tam viri quam uxoris, inceptam copulam abrumpere obiective non videtur grave peccatum. Est enim actus impudicus communiter peractus. Hic coniugatis non prohibetur sub culpa gravi; et si adsit aliqua causa cohonestans est omnino a peccato immunis, nisi sit talis naturae ut ad copulam tanquam ad finem operis nunquam possit perducere. Dicitur actus impudicos inter coniuges generatim licitos esse, quia si ius habent ad actum perfectum qui est terminus naturalis commercii sexualis, non est eis denegandum ius ad ea quae in se non sunt nisi preparatoria et intermedia ad copulam. Dicitur secundo, actus impudicos prohibitos esse qui talis sint naturae ut ad copulam non possint ordinari; nam ad actus aliquo sensu generativos ex contractu matrimoniali ius habent, et actus qui nullo modo est ad generationem ordinabilis est extra, immo contra finem matrimonii, et ideo sub peccato prohibetur. Tales essent ex. gr. actus qui ad peccatum sodomiae vel congressum in vas indebitum tendunt. Dicitur tertio, requiri causam aliquam ut actus impudici in se indifferentes sint ab omni culpa immunes; cuius assertionis ratio est periculum pollutionis et completae delectationis venereae quae extra copulam completam ne coniugatis quidem licet. Causa autem cohonestans pro actibus impudicis levioribus facile invenitur, et non raro esset promotio mutui amoris; pro actibus tamen non adeo levibus et multo magis pro actibus gravioribus, uti est inceptio copulae per penetrationem vaginae, adhuc maior requiritur causa ex eo quod periculum pollutionis ita augetur ut ex communi aestimatione proximum censi vix non possit. Quod si de facto coniugibus constet se posse effusionem cohibere, et adsit simul vera et gravis causa a copula completa abstinendi et item necessitas mutui amoris promovendi et aliquod concupiscentiae remedium praebendi, non videntur peccatum committere si faciunt ut in quaestione indicatur; praesertim si parati sint, imminente praeter expectationem pollutione, ad copulam perfectam procedere.

Notandum delectationem incompletam, quae huiusmodi actus impudicos naturaliter concomitatur, coniugibus non interdicti. Si actus licitus est, delectatio naturaliter actui coniuncta etiam licet.

Haec theoretice sunt dicta, sed propter periculum legem naturalem transgrediendi, ab actibus saltem gravioribus impudicis potius abstinent coniuges nisi in ordine ad copulam mox perficiendam.

II. Non licet uxori completa delectatio nisi simul, morali sensu, cum viro. Delectatio enim completa coniungitur cum actu completo.

Actus vero coniugal^{is} est mutuus, et in omni iure necnon bono matrimoniali vir et uxor aequales sunt. Ubi vir completa delectatione gaudet, i.e., in effusione seminis, completa etiam delectatio uxori competit; sed neutri licet nisi in copula completa quae est de se apta ad generandum.

Uxor, de qua in quaestione, debet virum monere se non posse naturam cohibere illumque adducere sive ad actum perfectum peragendum sive ab huiusmodi commercio in posterum abstinendum quod pro ipsa est periculum proximum gravis peccati.

JAMES MADDEN.

Canon Law

MARRIAGE INVALID THROUGH EXCLUSION OF INDISSOLUBILITY.

Dear Rev. Sir,

From time to time I hear a colleague deplore the fact that so many marriages of irreligious people are probable invalid on account of their acceptance of current, wrong ideas about the nature of marriage, especially regarding divorce. But I have always understood that most marriages, including those of unbelievers, were considered as valid. Would you please explain this situation? The question becomes practical when a divorced non-Catholic seeks to be converted.

Another matter. Nowadays, more than previously, one seems to meet people who wish to contest the validity of their marriage, especially on account of some previous agreement concerning divorce. No doubt the Marconi case helped to popularise the idea. I know that it is a matter for an expert to decide such cases, but often a pastor in his routine of work has this subject broached to him on behalf of somebody who is actually divorced. Frequently he does not know whether to encourage or discourage the idea as, apart from the finer points of canon law involved, he does not know what proofs would be sufficient in such a case. I understand that sworn affidavits of the parties concerned would not be sufficient—in any case there could be collusion. Would it be possible for you to give some guidance of a general character regarding the amount of proof required by canon law?

PASTOR.

REPLY.

MARRIAGES OF PEOPLE WHO BELIEVE IN CIVIL DIVORCE. ARE THEY VALID?

To reply to this query it will be necessary in the first place to set out the basis of nullity of a marriage by reason of the exclusion of indissolubility from the contract. In the second place, the aim will be to explain that the mentality which accepts civil divorce as a rightful institution is compatible with a true and valid marriage.

EXCLUSION OF INDISSOLUBILITY.

Marriage is effected by the consent of the parties, lawfully expressed by persons who are eligible in law. (Canon 1081, 1.). Consent is expressed in each individual case by some such simple expression as,

"I, N.N., take thee, N.N., to be my lawful wife (or husband)". However, the content of that simple expression is found on analysis to be more complex, containing the various elements enumerated in Canon 1081, 2—Matrimonial consent is an act of the will by which each party gives and accepts a perpetual and exclusive right over the body, for acts which are of themselves suitable for the procreation of children. Therefore the simple expression, "I will, etc." has as its essential object mutual rights, permanent and exclusive, in regard to certain specified bodily acts. In saying "I will, etc.", a person may be conscious of these several essential elements of the matrimonial contract or, on the other hand, he may advert to them vaguely and implicitly in an all-embracing intention to contract the institution of marriage as known generally to all men. If a person, in adverting to the several components of the matrimonial contract, should positively exclude one of these elements from his consent, it follows that there is no valid marriage. A certain contract has been made by the consent of the parties, but it is not marriage, because it lacks something which is of the essence of marriage. The principle is formulated in Canon 1086, 2: If either party or both parties by a positive act of the will excludes marriage itself, or all right to the conjugal act, or any essential property of marriage, the marriage contract is invalid.

This is what occurs if a person positively excludes indissolubility from his consent. He may formulate his intention in such words as, "I do not intend a permanent union", or, "I intend to get a dissolution if my partner is unfaithful, etc." If a person states his intention to seek a divorce in certain contingencies, he may mean a real dissolution of the bond or he may mean simply to free himself civilly from all obligations to his partner. More commonly his intention will be in the first sense, but it will need to be appraised according to circumstances.

ERRONEOUS VIEWS CONCERNING MARRIAGE DO NOT NECESSARILY RENDER MARRIAGE INVALID.

Erroneous views or beliefs concerning the essential object of matrimonial consent do not *necessarily* involve invalidity of a marriage. Thus a person may accept the doctrine of civil divorce in circumstances determined by parliamentary statute. This erroneous belief may or may not vitiate his statement, "I will, etc." If he actually qualifies his consent in accordance with this belief by deliberately excluding an indissoluble union, his marriage is invalid. For instance, fearful of his partner's

Christian ideas, he may insist that, for him at least, marriage is not indissoluble.

On the other hand, while retaining error in his mind, he may give his consent simply, without qualification. He is in error as to the essential elements of the marriage contract, but his consent is given simply to marry. He has not qualified his consent in accordance with his erroneous views, as in the previous case. His marriage has not been rendered invalid.

This principle is stated in Canon 1084: Simple error regarding the unity or indissolubility or Sacramental dignity of marriage, even though it is the cause of the contract, does not vitiate matrimonial consent.

ERROR IS IN THE INTELLECT.

Psychologically, too, this doctrine is sound. Error is in the judgment of the intellect, whereas consent is an act of the will. This act of the will may be qualified or conditioned in accordance with the error, but not necessarily.

A parallel case is the principle enuniated in Canon 1084.—Knowledge or opinion that a marriage is invalid does not necessarily exclude matrimonial consent. As in the previous case under discussion the judgment of the intellect concerning nullity may vitiate the consent and it may leave it naturally valid.

We may consider the case of a Catholic who goes through the form of marriage before a civil registrar, knowing that the union is invalid through his not observing the canonical form. It may happen that, as a result of this knowledge, he merely simulates matrimonial consent, intending to legalise civilly his association with his partner. In that case he has qualified his consent in accordance with his knowledge of nullity to the effect of making his consent insufficient of its very nature to effect a marriage. In such a case a "*Sanatio in radice*" could not be applied validly, as there would be no "root" in which the contract might be healed.

On the other hand, it may happen that, while knowing that his consent will be juridically ineffective, nevertheless he places an act of the will in the sense of real matrimonial consent. In that case he has not qualified his consent in accordance with his knowledge of nullity. Therefore, though juridically insufficient from lack of form, his consent is naturally effective. In such a case a "*Sanatio in radice*" could be applied validly.

Likewise it may happen that a person who knows his marriage is invalid on account of a law of the Church may resent the Church's law in such a way as to give real matrimonial consent more emphatically, as though in defiance of the law. In this case it is more easily discerned that knowledge of invalidity and real matrimonial consent are compatible.

In principle these cases are parallel with those of persons who believe in divorce.

It seems necessary to reply at some length to our correspondent's second query, regarding the amount of proof required in cases of nullity of marriage of this kind. With his permission the reply will be held over for a later issue of the *A.C. Record*.

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The Editor,

Australasian Catholic Record.

Dear Father,

Recent discussions have revived interest in your excellent commentary on the Holy Week ceremonies according to faculty No. 10 of the pagella granted to our Ordinaries by the S. Congregation of Propaganda. (*Australasian Catholic Record*, January, 1946.)

The explanation of the qualification "distant" applied to churches (*dissitae ecclesiae*) is so clear and convincing that no further comment is necessary, but I should like to examine more closely the meaning of the terms "ecclesia" used in this faculty and in No. 11. Does "church" indicate only church as defined in Canon 1161 and public oratory (can. 1188) or does it include also semi-public oratory.

Some commentators (v.g. Vermeersch, *Epitome* vol. 2, n. 96—Edit. V; *Commentaria de Formulis Facultatum S.C. de Prop. Fide*, n. 55) interpret church in the restricted sense to the exclusion of semi-public oratory.

Your argument for the wider meaning which would include also semi-public oratories, seems to be as follows: Can. 1193 likens semi-public oratories to churches as far as the divine offices and ecclesiastical functions are concerned. Faculty No. 10 is a concession for the liturgical offices of Holy Week. Consequently there is sufficient reason for including semi-public oratories in the concession. This conclusion is strengthened, if we bear in mind the purpose of the concession, viz., to enable the faithful, including religious, to take part in the Holy Week ceremonies.

Against this interpretation it may be urged that it unduly extends

the juridical application of the word "church" as set out in Can. 1191: "*Oratoria publica eodem jure quo ecclesiae reguntur*". It is true that the habitual faculties delegated to Ordinaries in the pagella are reckoned as privileges *praeter jus* and subject to a favourable interpretation (Can. 66 & 50 & 68); nevertheless the obvious juridical meaning of words must be maintained. "*Privilegium ex ipsius tenore aestimandum est, nec licet illud extendere aut restringere*" (Can. 67).

To meet this objection I propose to advance supplementary reasons to show that by including semi-public oratories we do not unduly extend the meaning of the word "*ecclesia*" in faculties Nos. 10 & 11.

1. The first reason is taken from the Code itself. Those who understand "church" in the restricted sense seem to stress overmuch the force of Can. 1191. This canon certainly warrants the application to public oratories of the Code legislation regarding churches; but neither in this canon nor elsewhere does the Code state that the canons concerning churches do not affect semi-public oratories, when either the subject matter or the context demands their application to semi-public oratories. As a matter of fact several canons bearing on matters liturgical seem to apply also to semi-public oratories. Relying on Can. 1196.1 and on several texts of the liturgical books and replies of the Sacred Congregation of Rites, canonists and liturgists conclude that, if they fulfil the required conditions, semi-public oratories may be solemnly blessed or even consecrated. If *de facto* they are either consecrated or solemnly blessed, then it would seem that such canons as 1167, 1168, 1170, 1172-1177 apply to them equally with churches and public oratories. Otherwise it will not be from the direct force of the law but only by a *pari* argument that we can know when a semi-public oratory loses its blessing or consecration or is violated. Again unless Can. 1167 applies also to semi-public oratories, I know of no direct statement of law that a consecrated semi-public oratory must observe the annual feast of the consecration; yet that this feast is to be observed in semi-public oratories is implied in the rubrics of the Missal (*Additiones et Variationes*, Tit. 4, n. 3). Again according to Can. 1221.1 the right of conducting the body of a deceased religious or novice to the "*ecclesia funerans*" belongs to the religious superior of the deceased; from the same canon the church of the obsequies is the church or oratory of the religious house. Now the oratory of the religious house may at times be a semi-public oratory. Hence the terms "church" will include semi-public oratories whenever there is a positive reason for understanding the word in this wider sense. Thus in Canons 1167-1177 the sacred

character of the semi-public oratory when actually consecrated or solemnly blessed, warrants such an interpretation, while the very terms of Can. 1221.1 seem to demand it.

2. A second reason may be drawn from the use of the word "ecclesia" in the rubrics of the Roman Breviary and the Missal. If the above considerations are not regarded as cogent, it may be urged that the new pagella does not always adhere to the stricter sense given to words in the Code. Thus Vermeersch points out that the term "Confraternities" found in faculties 42 and 43 is not used in the stricter meaning of Can. 707.2 but applies to all pious associations which are not Third Orders. This fact furnishes the basis of another argument in favour of the wider meaning of the word "church". Since faculties Nos. 10 and 11 are concerned with liturgical matter, may we not rightly interpret "church" in the sense which the term has in the reformed rubrics of the Breviary and of the Missal. In the section of each of these books entitled "Additiones et Variationes" the word "ecclesia" includes semi-public oratories, except in those passages, such as Tit. 3, n. 5, where a distinction is explicitly made. Thus in Tit. 4, n. 3, "ecclesia" must be understood in the wider sense to include semi-public oratory. The external solemnity of the feast of the Titular or of the Dedication of one's own CHURCH (*PROPRIAE ECCLESIAE*) may be transferred in a church, or an oratory, public or semi-public. Hence for those clerics attached to a semi-public oratory this SEMI-PUBLIC ORATORY is *PROPRIA ECCLESIA*.

Unless in the rubrics of the Missal and of the Breviary the term "ecclesia", when unqualified, is interpreted in the wider sense, we shall be confronted with insuperable difficulties. We should have to conclude that Tit. 3, n. 12, does not forbid Requiem Masses during Exposition of the Blessed Sacrament in semi-public oratories, and that by Tit. 3, n. 4, a funeral Mass is not excluded on the feast of the Dedication or Titular of a semi-public oratory. From the Breviary rubrics, Tit. 2, n. 1, Tit. IX, n. 1, *Tabella Officiorum ac Festorum* we shall not be able to learn the rite and privileges of the feasts of the Dedication and of the Titular of consecrated or blessed semi-public oratories. Yet from a general Decree of S. Congregation of Rites we know that such oratories may be consecrated or solemnly blessed (5th June, 1899, N. 4025, n. 5).

Again we may ask what rite and ceremonies are to be used in the consecration or blessing of a semi-public oratory. The Pontifical has the heading "*De ECCLESIAE Dedicatione seu Consecratione*", while the Blessing in the Ritual is entitled "*Ritus Benedicendi Novam Eccle-*

siam seu Oratorium Publicum". Unless these titles include also semi-public oratories, the question raised remains unanswered. Similar queries might be raised concerning the blessing of the foundation stone of a semi-public oratory or the reconciliation of a semi-public oratory the sanctity of which has been violated, if indeed it be violated by the acts mentioned in Can. 1172. Again a privileged Requiem Mass (unica in qualibet ECCLESIA) is permitted for the 3rd, 7th, 30th, and anniversary days (Tit. 3, n. 6); Is such a Mass allowed in a semi-public oratory? Many authorities, including Ephemerides Liturgicae and Ami du Clerge, understand ECCLESIA in this rubric in the wider sense of an edifice set aside for divine worship and therefore including semi-public oratories.

3. Our third reason is taken from authority. If we understand church in the restricted meaning then faculty No. 11 does not apply in semi-public oratories. The former pagella—Formula Secunda Major—which lapsed in 1940, contained the same concession for Requiem Masses as does the present Formula Major: "Permittendi ut in ECCLESIIIS ter in hebdomada... Missa privata de Requite celebrari possit, etc.". IVth Plenary Council of Sydney, p. 144.) Yet in the specimen sheet of faculties for priests drawn up in accordance with Decree 408 of the Council we have: "Celebrandi, extra quadragesimam, Missam privatam de Requite, etc." with no restriction as to place. Without exaggerating the authority of this specimen sheet of faculties (Sydney Council—Appendix X, p. 158, no. 16) we must presume that it was drawn up by experts in Canon Law. Hence either the compilers of this specimen sheet have understood the word "ecclesia" in the wider sense, or the Ordinaries are directed to bestow a faculty which they do not possess. A similar view may be taken with regard to the faculty sheets of the Archdioceses of Sydney and of Wellington drawn up before the Sydney Council and depending on the old Formula Secunda Major.

4. Perhaps a confirmatory argument may be taken from comparison with the quinquennial faculties granted to Ordinaries not subject to Propaganda including those granted to Ordinaries in U.S.A. in 1923 and renewed in 1939. Similar to faculty No. 10 of our Bishop's pagella are two faculties. From S. Congregation of Rites: "To permit the use of the Memoriale Rituum of Benedict XIII in *churches* or *public* or *semi-public oratories* (which are not parochial or quasi-parochial) in the functions of Holy Week, etc....".

From the S. Congregation of Religious: "To allow the *celebration of Mass on Holy Thursday*, with permission to those who habitually live in the Community to receive Holy Communion, even for the purpose of fulfilling their Easter duty" (cf. Bouscaren—Digest, Vol. 1, p. 68 and 69; Vol. 2, p. 36 and 38).

Usually the faculties accorded to Ordinaries dependent on the Propaganda are at least as extensive as those granted to other Ordinaries. If in the pagella of our Bishops we understand "ecclesia" in the wider sense to include semi-public oratories (seemingly the usage of the Missal), then the concession made through the Propaganda in faculty No. 10 will be equivalent to that made in the two faculties quoted and given to Ordinaries dependent on the Consistorial Congregation. Should anyone urge that this comparison merely shows the desirability of such powers for our Ordinaries, not their actual concession in faculty No. 10, then I shall not be contentious.

NOTE.—Against my arguments from the Code and the Liturgical Books the following objection may be raised. The considerations advanced do not show that, in the passages referred to, the term "ecclesia" includes semi-public oratories, but rather a norm of interpretation for semi-public oratories is taken from the law regarding churches in similar matters according to the rule laid down in Can. 20: "Si certa de re desit expressum praescriptum legis. . . norma sumenda est. . . a legibus latis in similibus." But even if this were the case for such canons as 1167-1177 and for certain rubrics of the Missal, it is not true of Can. 1221.1 nor of the Missal "Additiones et Variationes", Tit. 4, n. 3, where the very word "ecclesia" seems to include semi-public oratory. In any case could not, then, the rule of Can. 20 be applied to the privilege granted in the faculty sheet, because of the similarity between semi-public oratory and church indicated in Can. 1193 in regard to divine offices and ecclesiastical functions?

CASSIANUS.

• NOTE.

The solution propounded in the *A.C. Record*, and supported by the foregoing arguments of CASSIANUS, has been placed beyond all doubt by a Rescript of the Congregation of Propaganda of 21 April, 1947.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

Prot. N. 1449/47.

Beatissime Pater,

Ordinarii Australiae et Novae Zelandiae, ad pedes Sanctitatis Vestrae provoluti, humiliter petunt facultatem permittendi ut, ob peculi-ares regionum suarum circumstantias, sacrae functiones diei 2 februarii, feriae IV Cinerum, et Hebdomadae Maioris fieri possint iuxta Memoriale Rituum Benedicti PP. XIII in ecclesiis non paroecialibus, in oratoriis publicis et semipublicis, dummodo tamen constet consultum esse decori et reverentiae debitae sacris Ecclesiae ritibus.

Et Deus....

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Sacra Congregatio de Propaganda Fide, vigore facultatum sibi a SS.mo Domino Nostro Pio Prov. Div. Papa XII tributarum, attentis expositis, benigne adnuit pro gratia iuxta preces.

Praesentibus valituris usque ad expirationem facultatum generalium.

Datum Romae, ex Aedibus eiusdem S. Congregationis de Propaganda Fide, die 21 mensis aprilis a.d. 1947.

Celsus Constantini,
Secretary.
JAMES CARROLL.

Liturgy

NOTES CONCERNING THE CHURCH AND ITS FURNISHINGS, II.

THE CRUCIFIX.

The *Ceremoniale Episcoporum*, when describing the furnishings of the high altar for episcopal functions, states that the Cross is placed in the middle between the candle-sticks. Its material and design are the same as for the candle-sticks. The foot of the Cross will be the same height as the candle-sticks, while the Cross itself will be entirely above them. The image of our crucified Redeemer will face the front of the altar. (*Ceremoniale Episcoporum*, lib. I., cap. XII, n. 11). This direction is rightly taken as a norm for the arrangement of the Cross on the high altar of every church.

The correct position for the Cross is between the candle-sticks; and so, on the altar of the Blessed Sacrament, it will be behind the tabernacle. It is sometimes seen resting on the top of the tabernacle, but, if as we saw in the last issue, the tabernacle is to be covered completely by a veil, it is difficult to avoid a neglect of this rubric of the Roman Ritual, unless the Cross be some other place. At most, it is merely tolerated to place the Cross over the tabernacle—when it can be put nowhere else. Neither should the Cross be placed in the throne which is used for Exposition of the Blessed Sacrament. The base of the Cross should match the candle-sticks, but a shaft after the manner of a processional Cross is permitted. This rests on or is fixed to the table of the altar. The Cross, likewise, may be hung or suspended over the altar (S.C.R. 3576, 3). A representation of the Crucifixion at the rear of the altar will supply for the Cross prescribed by the rubrics.

The Cross is made of the same material as the candle-sticks. We may remark, in passing, that at the altar of the Blessed Sacrament these should never be of black wood. A wooden Crucifix is used on Good Friday, as it is needed for the ceremony of the unveiling, and is shown to the people at the words: *Ecce lignum Crucis*.

Though the presence of the Cross on the altar is not prescribed except for Mass, it is fittingly left there permanently. In some places it is customary to remove it for Benediction, but this is not necessary if the Monstrance is left on the table of the altar. At Exposition, when the Blessed Sacrament is placed on the throne, the Cross is better removed,

and this may be even necessary to avoid obstructing the view of the Monstrance.

The Cross and the image of our Saviour should be visible to both celebrant and congregation (*S.C.R.* 2621, n. 7), as a vivid reminder of the Sacrifice of Calvary of which the Mass is a sacramental representation. The priest is directed to raise his eyes towards the Cross on several occasions during the celebration of the sacred Liturgy. The celebrant bows profoundly to it when the Blessed Sacrament is not reserved, the ministers genuflect to it, it is incensed at High Mass, and is thus not merely an ornament but an object of veneration. There is no obligation to have the Cross blessed, but any Priest may privately bless it with the formula in the Ritual for the blessing of an image.

CANDLE-STICKS.

The *Ceremoniale Episcoporum*, in the passage referred to above has the following: "On the table of the altar let there be six candle-sticks, of silver if possible, otherwise of brass or copper gilt." On feast days, we are told, they should be somewhat higher and more exquisitely wrought than on other occasions. In the candle-sticks are fixed the candles made of wax. The candle-sticks are not to be altogether equal in height, but should ascend gradually from either side of the altar, so that the two near the cross are higher than the others. (*Cer. Epis.* loc. cit.) For a Low Mass, the Rubrics of the Missal (*R.G.* XX.) prescribe two candles on the altar, *hinc inde* on either side of the Cross, but we are now chiefly concerned with the high altar, and as solemn Mass will be sung there, at least occasionally it should be furnished fittingly for such a purpose. For private Masses said on the high altar, two candle-sticks of smaller dimensions may be placed temporarily on the altar to be removed afterwards. Individual candle-sticks should be used, and they should follow the traditional form of construction being made of a base, stem with the node, and holder for the candle, which is surrounded by a shallow pan of sufficient width to catch any grease that drops. Branch candlesticks may be used for Exposition, but not for Mass. It is permitted to have the candle-sticks all of the same height (*S.C.R.* 3035, 7), and in practice this is generally what is observed.

The candle-sticks are to rest on the table of the altar or on a gradine which runs the whole length of the altar, and is not broken by the tabernacle, so that the Cross and candle-sticks are all in the same line. When the diocesan Bishop celebrates pontifically (except at a Requiem

Mass) a seventh candle-stick is set in line with the others, and the Cross is placed before it. The use of imitation candles which are in proportion with the dimensions of the altar and the general furnishing is not forbidden: the actual wax candles are inserted into these. Devices which include springs to push the candle as it is gradually burned are often unsatisfactory, as they tend to become clogged by the grease and do not function.

The rubrics of the Missal (R.G. XX.) mention another candle for Low Mass, which is lighted at the Elevation. Custom has abolished the use of this candle in these countries. It is known as the *Sanctus* candle, and if used is placed in a bracket candlestick which is fixed to the wall at the Epistle side of the altar.

ALTAR CLOTHS.

"The altar is to be covered with three clean cloths or covers, blessed by a Bishop or another who has the necessary faculty. The uppermost cloth at least should be oblong and reach to the ground: the other two, or one doubled, are shorter." (R.G. XX.) These cloths are made of linen or hemp. The two under-cloths should cover the surface of the table of the altar while the third should at the sides extend to the floor. It is not necessary that it hang down at the front, and if there be an antependium it is better that it should not do so. There is also a fourth cloth, called the *chrismale*, as its purpose is to prevent the oil used at the consecration of the altar from soiling the cloths. It, too, is made of linen or hemp and is waxed on one side. To prevent the dust from falling on the cloths, it is usual to cover them outside the sacred functions with still another cloth, which is termed the *Vesperale*, probably because it is put on in the evening after the offices of the day are concluded. It may be made of any suitable material, v.g., silk, wool or linen, and can be of any colour except black, though green is favoured by many.

THE ANTEPENDIUM.

The rubrics of the Missal (*loc. cit.*) consider that the altar is adorned at the front by a covering as far as possible of the same colour as the vestments of the Mass. The consensus of opinion among approved authors is that if the front of the altar be sufficiently ornamented already, then there is no obligation to use the antependium or frontal. At a Requiem Mass celebrated at the altar of the Blessed Sacrament the antependium, if used, will not be black but violet. The material for the frontal may be cloth of gold or silver, or silk, damask or some such more precious stuff. It may be ornamented by suitable liturgical symbols.

ALTAR CANOPY.

From a reading of the *Ceremoniale Episcoporum* it would appear that every altar should be provided with a canopy which is wide enough to cover the entire altar and the predella. (Lib. I, XII, 13; XIII, 3; XIV, 1). It is a mark of honour to the altar which represents Christ, and especially at the altar of the Blessed Sacrament it is a tribute to the royal dignity of our divine Lord, Who is there really present. Also, it serves the practical purpose of keeping the dust from falling on the altar. It is seen in the older churches of Rome and elsewhere, and is a feature in many modern churches also. Two forms of canopy are found: the ciborium, which is a solid structure of stone or metal resting on columns, and the baldachin or tester, which is suspended over the altar or supported by two columns at the back. Care must be taken that the canopy will not be out of harmony with the architecture of the church. The tester form of canopy is sometimes covered with silk, damask, etc., on which suitable emblems are worked.

With regard to a background to the altar, it is preferable to omit it altogether. A curtain may be hung from the back of the canopy embroidered with images of Our Lord, the Blessed Virgin or the Saints. This is called a dorsal; it is suggested by the *Ceremoniale Episcoporum* (Lib. I, cap. XII, n. 13). A reredos, i.e., an ornamental background running behind the altar throughout its whole length and sometimes extending beyond it, made of wood or some other material, stone or metal, is permitted, and for some styles of architecture may be called for. The reredos may be fixed to the altar or separated from it. It must not, however, interfere with the liturgical prescriptions, especially those which enjoin that the veil of the tabernacle should fall on all sides and the back and that the crucifix be placed behind the tabernacle on the altar itself or the gradine.

THE EXPOSITION THRONE.

The last furnishing of the high altar is the Exposition Throne. It is used for extended exposition of the Blessed Sacrament. A permanent throne constructed immediately behind the altar is permitted, provided it is not too far removed and has the appearance of being one in structure with the altar; but a throne permanently erected above the tabernacle is not in accordance with the liturgical requirements, if it impedes the veiling of the tabernacle or necessitates that the Cross be placed in what is properly the position for the Blessed Sacrament during exposition. The throne consists of two parts: the base and the canopy. A

canopy is not necessary if the altar is covered by a ciborium or baldichin.

In our next issue we will discuss such matters as flowers, candles, reliquaries, etc.

R. F. DONOHOE.

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QUERIES.

THE EXTERNAL SOLEMNITY OF CERTAIN FEASTS.

Dear Rev. Sir,

Will you kindly explain in what circumstances the external solemnity of a feast which occurs on a week-day may be observed on a Sunday, and also what concessions with regard to the Mass are allowed on such an occasion? In particular, may the Mass of the feast of the Rosary be said on the first Sunday of October?

ADMINISTRATOR.

REPLY.

The external solemnity of a feast, permitted on a Sunday, implies the faculty to celebrate one or more Masses of the feast on that particular Sunday, although the feast with its Mass and Office is kept on another day. The reason of this permission is that the people who were hindered by their usual occupations from taking part in the liturgical festivities celebrated on a week-day may have an opportunity of satisfying their devotion to the Mystery or the Saint having a special importance for them.

The rubrics of the Missal (*Addit. et Variat.* IV, 3) enumerate the feasts which may be celebrated externally on the Sunday *immediately* after they occur. These feasts are: i) The feast of the principal patron of the place, ii) the feast of the Titular of the church, and iii) the feast of the Dedication of the Church. Religious Orders and Congregations may also celebrate in this way the feasts of their Titular and of their Holy Founder.

The observance of the external solemnity may be considered as a partial transfer of the feast itself, and in so far as the transfer is permitted the Mass will be arranged according to the usual rules for the "occurrence" of feasts.

Sundays are divided by the rubrics into two classes: *greater* and *lesser*. The *greater* Sundays are: the four Sundays of Advent, every Sunday from Septuagesima to Low Sunday inclusive, and Pentecost Sunday. The other Sundays of the year are *lesser* Sundays.

A feast of the Patron of the place, of the Titular or of the Dedication of the church which occurs during the week may be observed externally on the *following* Sunday. The manner of the observance will depend on whether the Sunday is ranked as *greater* or *lesser*.

On a *lesser* Sunday, two Masses are allowed of the feast, one a High Mass and the other a Low Mass. All the other Masses celebrated in the church will be of the Sunday as prescribed by the Ordo for the day. In each of the festal Masses the commemorations will be arranged according to the rules of "occurrence", and so will vary as the transferred feast was of first-class or second-class rank.

If the Sunday immediately following the feast be one of the *greater* Sundays, the Masses of the feast are forbidden; but a commemoration of the feast is allowed in one Low Mass and in the High Mass, under the one conclusion with the prayer of the day; and the other commemorations are arranged or omitted according to the rules of "occurrence".

Should the Sunday be a *lesser* Sunday but accidentally impeded by a double of the first class, the same permission will hold as on a *greater* Sunday, i.e., the two privileged Masses will be of the occurring feast with a commemoration under the first conclusion of the feast that is externally transferred. Should the double of the first class be one of the nine more solemn *Festa Domini*, then all commemoration of the external solemnity is omitted.

Stated thus, the matter may appear complicated. Let us explain it by a few examples:—

1. This year, 1950, May 24th, the Feast of Our Lady Help of Christians, the principal Patroness of Australia and New Zealand will fall on Wednesday. The following Sunday, May 28th, is Pentecost, which is reckoned as a *greater* Sunday; and so no Mass is allowed that day of the feast of our Patron. Further, since Pentecost is one of the nine more solemn feasts of the Lord, even a commemoration is forbidden.

2. The parochial church of the parish of B. is dedicated to SS. Peter and Paul, whose feast, 29th June, falls on Thursday. The following Sunday is July 2nd, the feast of the Visitation of the Blessed Virgin which takes precedence over the fifth Sunday after Pentecost, a *lesser* Sunday. Two Masses may be celebrated as in the Missal for June 29th, one a High Mass and the other a Low Mass. In both there will be a commemoration of the Visitation of the B.V.M. and of the Sunday, the

preface will be that of the Apostles and the last gospel of the Sunday. All the other Masses of the day will be as set down in the Ordo.

3. The anniversary of the Consecration of the parish church of C. falls on Saturday, 30th September. The following day is a *lesser* Sunday, the eighteenth after Pentecost. Two Masses may be celebrated of the Dedication (*Terribilis*), one a sung Mass and the other read, with a commemoration of the Sunday only, the preface of the Trinity and the last gospel of the Sunday.

We may note that the permission granted by the Missal for the external celebration of feasts is confined to the three mentioned in the rubrics: the Patron of the place, the Titular of the church and its Dedication. Further, there is no obligation to avail of what is merely a faculty. The priest responsible can rest content to follow the *Ordo*, not forgetting a commemoration of the octave of the particular feast, if such be in accordance with the rubrics.

There is, however, another concession for the external celebration of feasts granted by a decree of the S.C. of Rites (4308, 1.2., 28th Oct., 1913), which concerns those feasts of the first or second class, which before the reform of the calendar were celebrated on a Sunday, and are now assigned to a fixed day either of the week or the month. The feasts in question with their present classification are:—

1. The Patronage of S. Joseph, a double of the 1st cl. with a common octave; now fixed to the Wednesday before the third Sunday after Easter, but formerly celebrated on that Sunday.
2. The Precious Blood, a double of the first class, kept on the 1st July instead of the first Sunday of the same month.
3. St. Joachim, a double of the second class, now falls on the 16th August and not on the Sunday within the octave of the Assumption.
4. The Seven Dolours of the B.V.M., a double of the second class, now observed on 15th September, whereas it was kept on the third Sunday of that month.
5. The Holy Rosary, a double of the second class, is now on the 7th October, and used to be on the first Sunday of October.

The external solemnity of these feasts may still be kept on the Sundays to which they were formerly attached, provided that on that Sunday there is not also occurring a feast of greater rank than the one to be partially transferred. In this concession, if the feast to be observed

externally is a double of the first class, v.g. the Patronage of St. Joseph, all the Masses may be of the feast with the commemorations demanded by the rubrics. Should the feast be of the second class, v.g., the Seven Dolours, only one Mass, sung or read, may be of the feast, the others are of the Sunday. Where there is the obligation of choir, the conventual Mass must always be of the Sunday. The feast of the Rosary, however, though not a first class feast, in this matter carries the same privileges; and all Masses (except in those rare places where there is an obligation to have a conventional Mass) could be of the feast of the Rosary.

Since our correspondent mentions the feast of the Rosary in particular we will conclude by setting out the Mass which *may* be said this year on Sunday, October 1st, in all Churches, and public or semi-public oratories.

Oct. 1. Dom. XVIII p. Pent. Externa Solemnitas SS. Rosarii B.M.V.

d.2 cl. alb. Missa. fest. 2 or. Dom., 3 or. (in Miss. priv.), S. Remigii E.C., Cr., Pf. B.M.V. *Et te in festivitate*, Ev. ult. Dom.

Officium non mutatur sed totum fit de Dominica ut in Ord.

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COMMUNION IN PUBLIC HOSPITALS—SCAPULARS AND MEDALS—RITES AT PRIVATE BAPTISM—BAPTISM OF ADULT CONVERTS—BURIAL SERVICE.

Dear Rev. Sir,

Would you kindly throw some light on the following questions?:—

BEWILDERED.

1. In a public Hospital where Holy Communion is administered on the one morning to several people in different wards, is it necessary to repeat the whole rite as found in the ritual for each patient, or at least in each ward?

REPLY.

An Instructinon of the S.C. Rites (9 January, 1929, *A.C.R.*, vol. VI, p. 197 and 341) stated:

When Holy Communion is distributed to several sick persons in the same house or hospital, but in different rooms, the priest or deacon who ministers should, using the plural number, say in the first room all the prayers, prescribed by the Ritual, Title IV, cap. 4, for recital before Communion; in the other rooms only *Misereatur tui, Indulgentiam...Ecce Agnus Dei, Domine non sum dignus* (once)...*Accipe frater (soror)...or Corpus Domini Jesu Christi*. In the last room let him add the verse *Dominus vobiscum* with its response and prayer *Domine sancte...* in the plural. There, also, if any consecrated particle remains over, he

should give the blessing with the Holy Sacrament, and recite the remainder of the prescribed prayers as usual after his return to the Church.

We think that different beds in the one ward, which are not adjacent and so not enclosed for the occasion by the one screen, are to be considered as different rooms in the one house. About this there will scarcely be any divergence of opinion. We also think that different wards of the same hospital are rooms of the same house and may be treated as such. The *S.C.R.* speaks of different rooms of the same house *or* hospital, and the authorities who drew up the Instruction knew of the large wards in public hospitals. If they meant each ward to be considered as a separate house they would have said so.

Accordingly, it would seem sufficient to recite the preparatory formulae in the plural in the first ward and the final prayers in the last. The Priest is still free to recite all the prayers of the Ritual in each ward, and even for each individual patient. Pope Pius XI, when approving of the Instruction did not impose it as an obligation but as a concession to be used according to opportunity—*pro opportunitate adhibendam benigne concessit*.

2. What priests have faculties to bless and enrol in the Scapulars and the Miraculous Medal?

REPLY.

To enrol in the Scapulars or the Miraculous Medal implies admitting the faithful to membership of a pious Association or Confraternity. Consequently, authorisation is needed from the directors of the Confraternity in question or from the supreme authority of the Holy See. To bless the Scapulars or the Medal and attach thereto the Indulgences requires a faculty which must come from the Holy See. It can be obtained by direct application to the S. Penitentiary, but is usually had through some ecclesiastical person who is authorised to delegate his own powers. Thus, the General of the Religious Order responsible for the Confraternity frequently can commission a priest, even habitually, to enrol in the Confraternity and bless the Scapulars or Medals or other emblems. This is the case, for instance, with the Brown Scapular which is proper to the Carmelites. Sometimes the Holy See empowers the local Ordinaries to give to their priests independently of the Religious Superiors the faculty to enrol in the various Confraternities and to bless the Scapulars. The Australian Bishops, according to the Pagella received from the S. Congregation of Propaganda have this faculty:—

Subdelegandi suis missionariis facultatem christifideles adscribendi confraternitatibus (inclusa confraternitate Ssmi. Rosarii) atque benedicendi, ritibus ab

Ecclesia praescriptis, omnia scapularia a Sede Apostolica approbata, eque imponendi sine onere inscriptionis.

As far as we are aware this subdelegation is usually given on the Diocesan Faculty sheets, and so the clergy generally may enrol in all the Confraternities, even that of the Rosary. Whether they also bless the emblems of the Confraternities with the Indulgences is another question. There is mention in the faculty only of the blessing of the approved Scapulars, while nothing is said about blessing beads, medals, cinctures, etc. It would seem that this faculty is not obtained through the local Ordinary but must be sought elsewhere.

To answer our correspondent's questions:

a) Any priest who enjoys the diocesan faculties may bless the Scapulars. He may also enrol in them without any obligation of having the name of the person enrolled inscribed in a register of the Confraternity in question.

b) Likewise, it seems that any priest with the usual faculties can admit the faithful to the Association of the Miraculous Medal. The faculty quoted above does not, we think, give any power to attach special Indulgences to the Medal.

c) The Association of the Miraculous Medal is entrusted to the Congregation of the Mission (Vincentian Fathers). Faculties for life to bless the Medal and enrol in the Association can, we understand, be obtained from the Superior General of that Institute by application to the Visitor Provincial, St. Joseph's College, Eastwood, N.S.W.

3. When Baptism is administered privately, a) should Baptismal water be used; b) should the ceremonies following the Baptism be performed?

REPLY.

a) The use of specially blessed or consecrated water is prescribed only for solemn Baptism. (Can. 157, par. 1). For private Baptism it is fittingly used when convenient.

b) If private Baptism be administered by a Priest or Deacon, if time permits, the ceremonies which follow the Baptism are also observed. This is the direction of the Ritual (Tit. II, cap. 1, n. 18). We discussed this question in the April issue of 1948 (p. 138) and concluded that the performance of these ceremonies should be considered the normal thing. For their omission some reasonable cause is required; and in practice such a cause is frequently present.

4. What are the ceremonies at the Baptism of adults?

REPLY.

For the Baptism of adults who have never been even doubtfully baptised, the ceremonies are those given in Roman Ritual under the heading "Ordo Baptismi Adultorum". The Ritual, by the way, prescribes that when convenient the Baptism of adults should be referred to the Ordinary, so that if he wishes to do so, he may confer it himself or delegate some one to administer it more solemnly: otherwise the Parish Priest performs the ceremony. The local Ordinary may for a grave and reasonable cause permit that the rites prescribed for the baptism of infants may be followed when baptising adults (Tit. II, cap. I, n. 26). A note in the Directory (1949, p. 85) states that the form given in the Ritual *pro baptismo infantium* may be used in the Australian Church (for adults). If the adult to be baptised was certainly never baptised before, the priest is justified in following the same ceremonies as prescribed for infants.

If, on the other hand, the adult person was doubtfully baptised, the ceremonies are those set out in the Directory, and the Sacrament is administered conditionally.

5. It seems that there are many forms of the Burial Service. Is there any legislation to permit a priest to alter the Baltimore Ritual to suit his own devotion?

REPLY.

The Church's prayers and rites for the burial of the dead are to be found in the Roman Ritual (Tit. VI, cap. III), whence are taken what may be found in convenient form in the Baltimore Ritual. We can best answer the query proposed by citing two canons of the Code. Can. 1257 states: "It belongs to the Holy See alone both to order the sacred liturgy and to approve the liturgical books"; while Can. 1148 lays down, "In the performance and administration of the Sacramentals, the rites approved by the Church are to be accurately observed". There does not seem to be much room for individual devotion. When the "Burial Service" is complete, then local law or custom may dictate that some other prayers, v.g., an English translation of the prayers of the Ritual or the Rosary, be recited; but such would not be the official prayers of the Church.

JAMES MADDEN.

Homiletics

THE LAST WORDS OF OUR LORD.

The biographers of great men are careful to preserve for posterity the last words of their heroes. In that last dread hour when Death, the great leveller, steals upon him, a man's eyes are no longer dazzled by the splendour of earthly fame and he may see himself in the dawning light of eternity. Then may he pass a just verdict upon his life, and sum up in a few pregnant words the true value of his career. The last words of even the lowly are treasured by those they leave behind. Gathered around the death bed of their loved one, friends and relatives strain to catch the last whispered words of love and farewell. If the parting messages of our dear ones are precious memories, and the final utterances of the dying great are fruitful meditation, with what tender love and earnest recollection should we recall and ponder the last words of Our Saviour on the Cross.

First Word:

"And when they were come to the place which is called Calvary, they crucified Him there, and the robbers, one on the right hand and the other on the left. And Jesus said: 'Father, forgive them, for they know not what they do'."

Our Lord has come to the summit of Mt. Calvary: the terrible Way of the Cross has lead Him on to its fearsome end. The agony of the night in Gethsemane, the cruel baiting of His mock trial, the horrible torture of the scourging, the barbarous brutality of the crowning with thorns, the unending pain and the dreadful weariness of the carrying of the cross . . . all this now reaches its culmination in the unspeakable horror of crucifixion. This was the inhuman method of execution reserved by law for the most brutal type of criminal. So great was its shame, so prolonged its agony that it was held in abhorrence by Jew and gentile alike. It killed by exhaustion, exposure, thirst and sheer pain: no more cruel or barbarous method of capital punishment has ever been in use. "They crucified Him . . ." With stony hearts and brutal hands the executioners do their butchery upon His sacred body, and the Son of God hangs in agony on the tree of shame. To this dreadful end has He the all-holy One been brought by the hate and the cruelty of the men He loves . . . What is the terrible verdict of that outraged soul upon His inhuman persecutors, what searing curse does He call down upon these murderous hypocrites? "And Jesus said: Father, forgive them for they know not what they do". Before such divine forgiveness, such incred-

ible love the most eloquent lips are stricken dumb. How touchingly He pleads! "Father", He cries, invoking God's dearest name. "They know not what they do". They knew well enough, these murderers, the enormity of their sin, but He seeks excuse for them in their ignorance of His divinity. And so He prays for them all: the priests, the judge, the soldiers, the executioner, and the howling mob, and for us, too, whose sins have made us sharers in their guilt. What heart can resist the call of a love so divine, can we be untouched by forgiveness so sublime ah, let us cast ourselves weeping and remorseful at His bleeding feet that the saving stream of that precious blood may wash all our sins away.

Second Word:

"And the people stood beholding, and the rulers with them derided Him saying: 'He saved others; let Him save Himself if He be the Christ the Elect of God'. And one of the robbers who were hanged blasphemed Him saying: 'If Thou be Christ save Thyself and us'. But the other answering rebuked him, saying: 'Neither do thou fear God seeing thou art under the same condemnation. And we indeed justly for we receive the due reward of our deeds, but this man hath done no evil'. And he said to Jesus: 'Lord, remember me when Thou shalt come into Thy Kingdom'. And Jesus said to him: 'Amen, I say to you, this day thou shalt be with me in Paradise'."

How inhuman were those enemies of Our Lord! Even in His agony they would not let Him be, but crowded around the cross vying with each other in the coarseness and viciousness of the insults they hurled at Him. Even one of the criminals crucified beside Him joined in the mockery. Hard indeed was the heart of this wretched man untouched by the divine forgiveness of the persecuted Christ, and diabolic the malice of a soul unmoved even by the flood of grace that poured out from the wounds of the dying Saviour. Brethren, how terrible a thing is the freedom of the human will, which can damn itself in spite of all God's efforts to save it. But the other robber is moved by the patience, forgiveness and evident holiness of Our Lord. In his heart sorrow wells up and repentance, and he surrenders his sinful soul to divine love. Faith is born in him, a splendid faith that courageously acknowledges the divine mission of Christ even in this hour when His own disciples had deserted Him. "Lord, remember me when Thou shall come into Thy Kingdom". Our Lord could never resist the prayer of humble faith. And so now, although Himself immersed in a very sea of pain, when even the slightest movement brings excruciating torment, He readily turns His thorn-crowned Head and gazes with love on this poor sinner. The good thief had asked only for a remembrance in the Kingdom to come, he is rewarded with a promise of immediate translation

into glory. What a happy death! He goes from the cross to heaven. Let no sinner ever despair. . . the grace of Christ can in an instant transform him into a saint, if only he will permit it. "For with the Lord there is mercy, and with Him plentiful redemption".

Third Word:

"Now there stood by the cross of Jesus, Mary His mother . . . When Jesus therefore had seen His mother and the disciple standing whom He loved. He saith to His mother: 'Woman, behold thy son'. After that He said to the disciple: 'Behold thy mother'. And from that hour the disciple took her to his own".

"Oh, all ye who pass by the wayside, behold and see if there be any sorrow like unto my sorrow". Our shallow selfish hearts cannot fathom the depths of the ocean of sorrow that overwhelmed Mary as she stood at the foot of the Cross. Our coward spirits cannot measure the courage and submission to God's will that made her strong to suffer with Him and then to go on living without Him. This was her martyrdom: to watch Him suffer and with Him, like Him, accept, nay desire, those sufferings as the price of our redemption: to see Him die, and to love the men who killed Him. And so she gazed, steadfast and unflinching, into His eyes as He said farewell. Like the Eternal Father, she so loved the world as to give up her only-begotten son; and then indeed she knew the fulfillment of Simeon's prophecy: "Thine own soul a sword shall pierce".

The saints teach us that in the person of St. John, Our Lord committed all His brethren to Mary's care. As for our salvation He deigned to become our brother, so in His dying hour He gave us His own most beloved mother to be our mother also. And who can doubt that she, whose will was always in perfect conformity to His, will seek with all her mother's love and all God's mother's power the salvation of those for whom He died. Behold our mother: let us, with St. John, henceforth take her to our own.

Fourth Word:

"And when the sixth hour was come, there was darkness over the whole world until the ninth hour. And at the ninth hour, Jesus cried out with a loud voice saying: 'Eloi, Eloi, lamma sabacthani'. Which is, being interpreted: 'My God, my God, why hast Thou forsaken me?'"

It was three o'clock in the afternoon and the passion was drawing to its close. Terrified by the eclipse of the sun, so unexpected and so prolonged, Christ's enemies had fled from Calvary. There remained only the guards and the little sorrowing group at the foot of the Cross. Suddenly the unnatural silence of the day turned into night and was shattered by a cry of terror from the Cross. "My God, my God, why hast

Thou forsaken me?" Jesus had been unmoved when His people rejected Him; He had borne steadfastly the desertion of His Apostles; unflinchingly He had taken leave of the faithful few: but now . . . unutterable desolation . . . He found Himself forsaken by God. No martyr, indeed no man, ever knew in this life the horror of being abandoned by God: in the midst of their sufferings the martyrs were upheld by the nearness of Christ, and even the dying sinner feels the grace of God reaching out to him. But Jesus bore the punishment of the sins of all mankind: He knew the most awful torture of hell—the loss of God. Herein is a dark mystery. His human soul could never, we know, be deprived of the vision of the divine essence to which it was united in the Person of the Word, but in some dreadful, terrible way beyond our comprehension, the joy of that beatific vision was suspended and He felt Himself in this His hour of direst need, deserted by His Father; He was completely and utterly alone. "Surely He hath borne our iniquities and carried our sorrows . . . all we, like sheep, have gone astray, and the Lord hath laid upon Him the iniquity of us all".

Fifth Word:

"Afterwards Jesus said: 'I thirst'. And immediately one of them running, took a sponge and filled it with vinegar and put it on a reed, and gave Him to drink".

From the mere fact of His mentioning it, it is plain that Our Lord suffered terribly from thirst. He said nothing of all his other torments unbearable though they were, but His thirst forced this whisper of anguish through His parched lips. Great pain always provokes thirst and it was the most dreaded torture of the crucified. No refreshment had entered His mouth since the night before and His Blood had been shed in torrents. His whole Body trembled with the fever of His exposed wounds and His mouth and throat burned with that agony that sends men mad before it kills them. And so that we should know that He suffered this too for our love, He said: "I thirst".

But His bodily thirst was as nothing to the thirst that tortured His Soul. For man's salvation He had drained the chalice of suffering to its dregs. And in spite of it all, many would still be lost. He could not save them, because they would not be saved. But for them all He yearned with the terrible longing of an unquenchable thirst.

Sixth Word:

"Jesus, therefore, when He had taken the vinegar, knowing that all things were now accomplished, said: 'It is consummated'."

Our Saviour has now been hanging in agony on the Cross for three hours. The end is now at hand. His Body droops heavily from the

nails, He has become more and more pallid so that the little channels of trickling blood show up darker and plainer. His face grows longer, the features sharper. The blue lips are slightly parted and the bloodshot eyes gaze fixedly into space. Tortured beyond endurance, His Body would seek the refuge of unconsciousness but this His indomitable Will does not permit. He slowly raises His thorn-crowned Head and says: "It is finished". His work is done, sin atoned for, justice satisfied, salvation won. It remains only for Him to submit to the last degradation, to suffer the deepest humiliation; it remains only for Him to die. And so, calmly, deliberately, He gives Death permission to come upon Him. "Having loved His own who were in the world He loved them to the end". "He was made obedient unto death, even to the death of the Cross".

Seventh Word:

"And Jesus, crying out with a loud voice, said: 'Father, into Thy Hands I commend my spirit'. And bowing His head, He gave up the ghost".

And so Jesus dies. The sacrifice is complete. Redemption, promised in the very hour of the first fall from grace, is now an accomplished fact. The Son of God made man has Himself offered atonement for the crimes of the whole sinful race of men. He has borne upon Himself the wrath of an angry God; He has bought back our squandered birthright of sanctifying grace; He has flung open once again the Gates of Heaven; He has died that we may live. "Christ, being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hands, that is, not of this creation, neither by the blood of goats or of calves, but by His own Blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of a heifer being sprinkled sanctify such as are defiled to the cleansing of the flesh, how much more shall the Blood of Christ, Who by the Holy Ghost offered Himself unspotted unto God, cleanse our conscience from dead works to serve the living God? And therefore He is the mediator of the New Testament: that by means of His death . . . they that are called may receive the promise of eternal inheritance".

One last word: With His dying breath, Jesus teaches us how to die. What love, what resignation, what unbounded confidence there is in that last cry: "Father, into Thy Hands I commend my spirit".

God grant, brethren, that when we come to die our last words may be that same prayer of faith, hope and charity.

"Christ, when Thou shalt call me hence,
Be Thy Mother my defence,
Be Thy Cross my victory.
While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee".

W. H. BAKER.

Notes

When the first volume of the collection *Theologie*, edited by the Jesuits of Lyon-Fouvière made its appearance in 1944, it caused a mild sensation, echoes of which were recorded in the *A.C.R.*¹ Perhaps

CONTEMPORARY DISCUSSION ON THE SUPERNATURAL ORDER.

it was as a result of the reactions to the first volume that the prospectus of the collection was modified, and a number of books disappeared from the list of those

about to be published. There remained, however, a much awaited volume, a study entitled *Surnaturel Etudes historiques*, by Henri de Lubac, S.J., whom one theologian named as "the rising star" in the French theological firmament. Fr. de Lubac is distinguished by the magnitude of his erudition, and by his capacity to marshall his facts forcefully, thus communicating to the reader the conviction that he is in contact with a mind gifted with unusual power of discernment. His published works embrace the most widely diverse persons and periods²: Origen, Proudhon, Marx, Comte, Dostoïevsky, St. Augustine, Rabanus Maurus, St. Anselm, have all fallen into his net. In addition, he is one of the two Jesuit editors of the Dominican-sponsored *Sources chrétiennes* series of patristic texts and translations.

Surnaturel appeared at last in 1946, eighth in the collection *Theologie*. The majestic sweep of the panorama it displayed made a deep impression. The humble historical studies, the incompleteness of which the author acknowledges in his preface, reveal, as they progress, a definite dogmatic purpose, the essential points of which are clearly expressed by the author in his conclusion. His contention is this: modern theologians are, since the condemnation of Baius, almost unanimous in admitting that, in order to save the gratuity of divine grace, it must be held, (1) that man could have been left by God in a state of pure nature, and (2) that he is not necessarily and of his nature des-

¹*A.C.R.* 24, (1947), 259, f. The book was *Conversion et Grace chez S. Thomas d' Aquin*. Etude historique, by Henri Bouillard, S.J., Paris, Aubier.

²They include: *Catholicisme*, les aspects sociaux du dogme, Paris. Ed. du Cerf, 1937; *Corpus Mysticum*, L'Eucharistie et L'Eglise au moyen âge, Paris Aubier, 1944; *Le Drame de l'humanisme athée*, Paris, Ed. Spes, 1944; *Proudhon et le Christianisme*, Paris, Ed. du Seuil, 1945; *De la connaissance de Dieu*, Paris, Ed. de la Temoignage Chrétien, 1945; and, among a number of lesser works, several important introductions to *Sources Chretiennes* translations of Origen.

tined to the beatific vision as to his only possible final end. The first doctrine, he maintains, is the unfortunate result of a set of historical circumstances. The second is a complete reversal of patristic and medieval tradition.

The first part of *Surnaturel* is devoted to a study of Augustinianism and Baianism. It opens by posing the question: is it not true that the fundamental principle both of Augustine and of Baius is that in any hypothesis the nature of man is such that to accomplish his destiny he has an absolute need of the exterior help of God, in a word, of grace? And is it not true that the system of Baius is the logical consequence of this principle? (p. 15). Fr de Lubac answers that, though this principle is definitely fundamental to the teachings of both Augustine and Baius, they understand it differently. The system of Baius does not follow from it, unless man's relations with God are treated on strictly juridical lines—something that is completely inadmissible, and does not differ from Pelagianism, except in words. (p. 17). Jansenism also falls short of the doctrine of St. Augustine, because it, too, is based on a false idea of the relations of grace and nature before the Fall, namely, that, granted grace, Adam's perseverance depended merely on himself. This doctrine may be reduced to Baianism. (pp. 40-3). Thus the essential error of Baius and of Jansen is not the doctrine that the only possible end of man is the beatific vision, but their false conceptions of the nature and effects of original justice and original sin, conceptions which are traced to the legalism with which all the theological schools of their day were tainted. (pp. 44, 150).

This legalism dominated Catholic theologians in their efforts to exclude the errors of Baius, which seemed to them to flow from the doctrine that man is of his very nature directed to the beatific vision as his only possible last end. Thus it was that the doctrine of the possibility of a state of "pure nature", first brought forward by the decadent scholasticism of Cajetan, gained universal and unquestioning support. Theologians thus broke completely with the universal tradition from the Fathers to Dominic Soto, which maintained unequivocally that the only possible end to which a spiritual being could be destined was the beatific vision. (pp. 109, 150-5, 493). From this breach springs modern laicism.

The second section of the book comprises one hundred and thirty-eight pages, the thesis of which is that it is the traditional doctrine, sustained by St. Thomas, that liberty to sin is an essential perfection of

a spiritual being. Modern Thomists, who consider that an angel is free to sin only in the hypothesis of elevation to the supernatural order, betray the profoundest inspiration of their master by introducing the system of "pure nature" into their interpretation. This system is completely foreign to St. Thomas's thought. (p. 317). For him liberty to sin is natural to every intellectual creature, because it is naturally directed to the supernatural beatific vision as to its one and only last end.

The third part of the book considers the evolution of the word 'supernatural' through more than a hundred pages of the most dazzling erudition. The term 'supernatural' has gone through a most important evolution. From its first appearance until the decay of Scholasticism the word 'supernatural' was not opposed to 'natural' as 'superadded to nature' is opposed to 'rooted in nature'; it merely meant 'outside the order of physical nature'. Hence, God Himself and His miracles were 'supernatural' *par excellence*. The word did, indeed, possess great elasticity: even angels were termed 'substantiae supernaturales', but it always preserved the idea of transcendence as its essential connotation. Never did it mean precisely 'superadded to nature'. The opposition between what is rooted in a nature and what is not directly based in the nature of a thing was expressed by the term 'superadditus'. The theologians of the Middle Ages never, either explicitly or implicitly, admitted that our 'finis supernaturalis' was a 'finis superadditus'. By calling the beatific vision 'finis supernaturalis' they meant simply 'a transcendent end', an end outside the order of created nature. "Superadditus" referred only to the means, the special gifts of grace necessary for nature to attain its 'supernatural' end, which is its only possible end. (p. 427-8).

In order to bring the conclusions of the first three parts to bear on the central points of modern debates, and to reinforce the controverted points in his position, Fr. de Lubac adds a fourth part, comprising some fifty pages of 'historical notes'. These are devoted almost exclusively to St. Thomas, who has remained the central figure dominating all debates on these questions in recent years, jealously retaining the solution of the enigma that his texts set for the historian. The conclusion of de Lubac's exegesis is that for St. Thomas man is by the very intellectual character of his nature directed to the beatific vision. St. Thomas, in the famous texts of the *Summa Theologica* and *Summa Contra Gentiles*, attempts to prove not merely the possibility, but the fact of man's supernatural destiny. (p. 467 ff.).

The conclusion to four hundred and eighty pages composed at the

price of such tremendous labour is somewhat disappointing. Its tone is in sharp contrast to the reserved phrases of the preface. The author brushes aside the notion of velleity, saying that it was evolved 'without any reflexive analysis'. (p. 486). He has, he tells us, 'exorcised' the 'monster' exigency; for the problem does not even present itself once we distinguish juridical from natural exigency. (p. 487). A juridical exigency in nature before God is a monstrosity, and for postulating it Baius was condemned. But, on the other hand, there is no such thing as a nature which is not what God makes it. And if God Himself freely pours into a nature that need for Himself, is not that beatitude by this very fact doubly gratuitous? Both the desire of God and the attainment of Him are His free gifts. (p. 489). This demand in our nature for God is, in effect, nothing more than the demand of God upon us exacting from us the love of our whole being. (p. 492). Considered in their psychological consequences juridical exigency and natural exigency are diametrically opposed. The former places a burden on God. It is radically irreligious. The latter, on the contrary, places a burden on man, the burden of devoting himself entirely to the end, which he can never attain, but which is his last end, precisely because it is the highest gift conceivable. The burden of his desire forces him humbly to beg for this gift of which he has an absolute need, but to which he has no title. (pp. 490-4).

The interest aroused by *Surnaturel* may be compared with that excited by the *Mysterium Fidei* of de la Taille; and the indications that have come to light in the two years since its appearance would make it seem that Fr. de Lubac's work is destined to a fate similar to that of his great Canadian confrère: to be universally admired and respected, yet to be rejected by most of the theologians of the Society itself. Since the critique of Fr. J. Crehan, S.J.,³ will be fairly accessible to most of our readers, and since the critique of Fr. Malevez has not come into our hands, we shall limit ourselves to summarizing the criticisms of Frs. de Blic, S.J., Boyer, S.J., and de Broglie, S.J.⁴

³Month 184 (1947), 278-86.

⁴Our account is based on the text of Boyer's article in the *Gregorianum* 28 (1947), pp. 379/395, and on the extensive exposés of the views of Fr. de Blic and Fr. de Broglie given by Fr. P. Donnelly, S.J., in *Theological Studies*, 9 (1948), 213-49 and 554-60. It may be noted that *Surnaturel* has raised comparatively little comment from the Dominican schools which are most severely strictured in it. Fr. Garrigou-Lagrange challenged the interpretation of some few texts of St. Thomas (*De Gratia* Turin, 1946, pp. 226-7). Fr. Gillon has discussed the account given by Fr. de Lubac of the origins of the doctrine of obediential potency. (*Revue Thomiste*, 47 (1947), 304-11). This relative silence is not

Fr. de Blic, in common with the other critics, is sympathetic with P. de Lubac's point of view. The author of *Surnaturel* is dominated by an ardent love of souls. As a consequence, he is passionately anxious to confront modern atheism with a doctrine that will give to our age a new penetration and comprehension of the Catholic *Weltanschauung*. Fr. de Lubac considers this doctrine as truly traditional, and the loss of it as, in a degree, responsible for modern unbelief. (pp. 103-4). Nevertheless Fr. de Blic declares himself definitely against the central thesis of the book, although he concedes several important points. Most important of all, he concedes that in the famous series of texts, *Contra Gentiles*, c. 49-57, and *Summa Theologia*, 1-2, q. 2, a. 8; q. 3, a. 8, St. Thomas does argue to the FACT of man's supernatural destiny. But he maintains that these texts are manifestly apologetical, and constructed *ad hominem*. The true interpretation of St. Thomas's deepest thought on human destiny must take into account the organic structure of his doctrine. St. Thomas affirms repeatedly at every stage in his development that the beatific vision transcends all natural knowledge and desire; any real tendency whatsoever towards the beatific vision is completely dependent on infused inclinations; the souls in limbo are attracted to the beatific vision by a mere velleity; our ultimate end *in speciali* is known only by revelation. Finally, says Fr. de Blic, if St. Thomas never speaks of a 'finis superadditus', he nevertheless speaks of glory as a 'perfectio superaddita' in opposition to the 'perfectiones quas unaquaeque res secundum suam naturam requirit'. (De Ver. q. 6, a. 2, ad 2m.)

Apart from this central difference of systematic interpretation, de Blic challenges de Lubac's interpretation of several series of texts of St. Thomas, in one of which he finds an equivalent admission of the concrete possibility of man in *solis naturalibus constitutus*.⁵ He likewise rejects the new interpretation of Baianism, and maintains that subsequent interventions of ecclesiastical magisterium and the unanimous interpretation of theologians leave no doubt that the Church has defi-

surprising, for, as Fr. de Blic notes, one looks in vain in *Surnaturel* for detailed discussion of opposing views. Furthermore, they are always judged from the writer's own standpoint, which is that rather of phenomenological analysis than of metaphysics. Indeed, Fr. de Lubac thinks that the doctrine he attributes to St. Thomas can only be maintained by scrapping the metaphysical conception of nature. (pp. 436-7). It is not surprising, then, that Thomist metaphysicians are not impressed by his conclusions. cf. Garrigou-Lagrange, *Angelicum*, 23 (1946). 125-45.

⁵In II Sent., d. 31, q. 1, a. 2, ad 3m; De Malo, q. 4, a. 1, ad 14m; q. 5, a. 1, ad 15m.

nately rejected not merely a juridical, but any necessary exigency in the natural for the supernatural.

Beautiful as it may be, Fr. de Lubac's elaboration of the psychological results of a natural exigency as opposed to a juridical exigency is not convincing, and entirely novel. A much sounder, and no less effective weapon to breach the bastions of modern atheism may be built up from the notion of moral conscience and responsibility as elaborated, for example, in the works of Newman.

Fr. Boyer's contribution to the debate complements that of Fr. de Blic. After a rather systematic, but strictly objective exposition of de Lubac's opinions, he ventures two fundamental criticisms: firstly, that the author is unjust in his characterisation of the idea of 'pure nature', and consequently fails to find it in texts of the Fathers where it is clearly implied; and secondly, that the new system is not coherent. Fr. Boyer naturally refuses to accept the causes and results which Fr. de Lubac confidently assigns to the doctrine of 'pure nature'. He also denies emphatically that it leads to the doctrine of Ripalda, and that it destroys any organic link between nature and grace. On the other hand he maintains that the traditional teaching of the Greek Fathers and of St. Augustine on our adoption as Sons of God envisages a supernatural order gratuitously added to the natural.⁶ (This contention has also been strongly propounded by Fr. de Broglie).

⁶He also maintains his own explanation of the *auxilium quo* and *auxilium sine quo non* of Augustine against a new exegesis by de Lubac.

In an article in a recent issue of *Gregorianum* (vol. 29, Dec. 1948, pp. 536-543), Fr. Boyer has further pursued his criticisms. According to Fr. de Lubac's interpretation of ancient and medieval tradition, moral activity can be directed *ONLY* towards the beatific vision as the unique last end. Any kind of activity directed to a lesser end must either not be free, or be a deliberate refusal of the true last end. That is moral activity is necessarily either supernatural or evil. Hence it follows that grace is absolutely necessary for the attainment of any moral good, even in the state of integral nature.

Fr. Boyer remarks on this position that it is certainly a misinterpretation of St. Thomas. For it identifies freedom with freedom to sin (*Supernaturel*, p. 194), while S. Thomas rejects such an identification in considering the cases of the human will of Christ and of the blessed in heaven. Furthermore the Angelic Doctor explicitly teaches that even in the state of fallen nature man can do some morally good actions without grace, and that in the state of integral nature he can observe all the natural law without grace.

Finally, concludes Fr. Boyer, taking de Lubac's position as it stands, it must either be admitted with Baius that fallen man sins of necessity, or be postulated that grace is *necessarily* given even to fallen nature. In which case grace was never lost to the human race but only to Adam personally, as Pelagius taught. (On the doctrine of St. Thomas on the necessity of accepting the supernatural, cf. Garrigou-Lagrange, *De Gratia*, pp. 409-11).

The coherence of de Lubac's theories can only be maintained by basing it on an idea of nature, which Boyer maintains is unacceptable by any standard. For the author of *Surnaturel*, a spiritual nature is not really a nature in the strict sense of the word at all. It is not an absolute (p. 485), nor does it imply something constant and complete. (p. 427). It is a "nothing from which the Creator can draw out anything he pleases, a divine reflection whose nobility is perpetually being borrowed, a creation of the Breath which never solidifies into an independent 'nature'." (p. 435). The Aristotelian idea of nature must be abandoned for the "more supple conception of the Fathers". Fr. de Lubac adopts this position because he cannot "see how a theologian who were to push to its ultimate conclusions the doctrine of St. Thomas on the point which occupies us (cf. *supra*), without taking account of compensatory factors, could preserve the supernaturality of the beatific vision, its absolutely gratuitous character". (pp. 436-7). In effect, if a nature which is an absolute even in the sight of God possesses a necessary exigency for the beatific vision, then the supernatural becomes a necessary part of nature. Hence Fr. de Lubac considers that he is being faithful to all that is best in St. Thomas when he attempts to escape the dilemma set by the introduction into the theology of the spirit of the Aristotelian idea of nature by rejecting it as an intruder. He prefers to think that a natural desire consists in this: that "God, willing and never ceasing to will our supernatural end, places and never ceases to place the desire of it in our nature, so that this desire is nothing other than His call". (pp. 486-7).

In the face of this conception, Fr. Boyer is adamant: a theologian may spurn Aristotelian metaphysics, but he may not spurn logic. If Fr. de Lubac places before himself the fundamental question: is this desire prior or posterior to grace, he will find his own position just as embarrassing as that of St. Thomas as he interprets him. If this desire is posterior to grace, then it is, simply speaking, not natural, and, behold, Fr. de Lubac is in agreement with Cajetan. But clearly Fr. de Lubac means that it is prior to grace. Yet if this "most absolute of all desires" (p. 484) is not the property of any being as such, but is placed in each by the will of God, then it is something *gratuitously* added to a being already constituted, and as such it is itself a grace. If Fr. de Lubac wishes to distinguish natural desire from supernatural desire, he must have recourse to the idea of pure nature, which is, as he admits, fatal to his thesis.

Fr. de Broglie has a more special competence in this field than either of the preceding critics. His articles have for twenty-five years been one of the major sources of modern theological interest in the question of natural desire for the beatific vision. In *De ultimo fine humanae vitae*⁷ he has given us his life-work. Reserving an exposition of de Broglie's own view until his work is published in its entirety, we shall content ourselves with a brief summary of his criticisms of Fr. de Lubac's theories. Fr. de Broglie disagrees with all the essential points of *Surnaturel*. He maintains that ancient and medieval theologians, far from maintaining the *necessity* of man's vocation to the supernatural order, did not admit such a necessity, even implicitly. Furthermore, it is not true, contrary to Fr. de Lubac's gratuitous assertion, that either the Baianists or their Catholic adversaries ever conceived natural exigencies as juridical exigencies by which God becomes man's debtor. Hence it is inadmissible to interpret the documents of ecclesiastical magisterium as intending to exclude only a juridical exigency of the supernatural. The documents must be understood as meaning that the gifts of the supernatural order really need not have been granted to man, even before the Fall. Fr. de Lubac may, if he cares to do so, reject the system which allows the possibility of a state of 'pure nature', since this system is a theological deduction from the dogma of the gratuity of the supernatural order. He may only do so, however, by refusing to use a truly philosophical concept of nature, or by frank Nominalism.

Father Donnelly, the excellent chronicler of *Theological Studies* to whom this note owes so much, concludes by expressing his substantial agreement with the main reserves expressed by de Lubac's critics. He then proceeds to draw attention to what he considers is the precise point of difficulty in the new system which must be resolved. The desire of the beatific vision is universal, absolute and infrustrable (p. 484), and yet God is *free* in bestowing this desire on man. (p. 488). The question is, *how* is God free? Is it true liberty of choice, or is it merely a liberty of freedom from external coercion? If God has true freedom of choice, and freely gives the desire of Himself to a spiritual being, then He must be free not to give such a desire, and, consequently, there can be no objection to the system which allows the possibility of a state of pure nature. If He has no choice but to pour

⁷Pars prima positiva, pp. 299 + VI, Paris, Beauchesne, 1948. Since this note was written Fr. de Broglie has amplified his criticisms in *Gregorianum*, 29 (1948), 435-63.

out on spiritual beings the desire of the supernatural (p. 452), then, since this necessity is not imposed on God by the nature of any being as such (p. 436-7, quoted above), it must come from an internal necessity in God Himself. Such a conception is certainly not traditional.

Father Donnelly also maintains that Fr. de Lubac has omitted a most important aspect of the problem of the history of the doctrine of the supernatural by failing to note "the perfect parallel between the crystallization of the idea of nature, on the one hand, and the extraordinary development of theological penetration into the nature of original sin on the other". (p. 248). It was precisely the lack of an adequate concept of nature that hampered St. Augustine's speculation on the questions.

As a result of these investigations *Surnaturel* has been challenged on every essential point. There the debate stands: it is by no means closed. Yet, even though it would seem that Fr. de Lubac's ideas are not destined to triumph completely, the permanent value of his work as a treasure-house of information and suggestions, the original contribution it makes to an adequate comprehension of the problem of human destiny, and the magnificent spirit of charity and zeal that animate it will continue to evoke admiration and gratitude for many years to come.

J. BURNHEIM.

Book Reviews

DE NOVISSIMIS, by Antonius Piolanti. Marietti, Turin, 2^a ed., 1947, XII—142 pp. 200 lire.

Monsignor Piolanti, the distinguished professor of the Pontifical Athenaea De Propaganda Fide and the Lateran, needs no introduction to a considerable number of Australian priests. Those who had the happy privilege of sitting at his feet are unanimous in praising the acumen of his penetrating mind, the limpidity of exposition, the immensity of his erudition born of omniverous reading, the almost distracting beauty of his superb latinity and, above all, the pious enthusiasm of his soul, which would not tolerate a separation of the most profound and scientific dogmatic investigations from the christian's interior life. "Theologia-vita" is the guiding-principle of his prodigious labours. When one hears Mons. Piolanti one hears the voice of all scholasticism, for he has a rare familiarity with the giants of the past, and the worthy setting of his brilliant theological synthesis is found in the golden frame of Patristic and Scriptural wealth which he uses with the intimacy and conviction of a devoted and intelligent heir. A recognized authority on St. Albert the Great, and one of Italy's leading exponents of Sacramental Theology, he has justly been publicly commended for, and confirmed in, his work by two Pontiffs. As he is still only a young man the Church and theology can expect much of his rare genius and wholehearted devotion.

The present work represents volume VII of the "Collectio Theologica Romana", in the preparation of which the Monsignor cooperates with another leading-light of theology in Italy, Mons. P. Parente, of Propaganda Athenaeum. The entire series, now complete, enjoys the singular privilege of pontifical recommendation for use in the seminaries of Italy. Realizing from experience that the tract *De Novissimis* receives the briefest consideration in the dogmatic cycle, the Author has compressed the hundreds of pages of his lectures into this delightful volume, thereby losing nothing of their original freshness or thoroughness, and retaining that element of vitality which springs from personal contributions to matters under dispute.

The Author will have no truck with those moderns who, consciously or unconsciously desiring to compromise with the scoffing, materialistic spirit of our time, seek to mitigate the reality and nature of the pains of hell. He holds firmly to the *corporeal, material nature* of

the fires of hell, shows the impossibility of a metaphorical interpretation of the many passages in Sacred Scripture referring to the fire-torments, and confirms his teaching with the certain doctrine of the Fathers and the consensus of the great theologians. He will not hear of the infernal torments being fire only *quoad effectum*; he demands, with Tradition, a corporal fire of atrocious efficacy that will not give even the consolation of light. (pp. 45-49).

But, how can a corporal fire torture a spiritual soul? The Fathers and great scholastics asked the same question, but they did not deny the fact. The difficulty is increased when one recalls that Scripture affirms that the fire of hell was first prepared for the apostate angels, and not directly for the bodies of the damned after their resurrection. Certainly the truth contains an element of mystery. The Author throws light on the problem by uniting the "ligation theory" of St. Thomas to the teaching of Lessius: if fire can, by its heat, naturally affect the soul of man through the medium of his body, why can't the same fire, as an instrument of God, affect that same soul without the medium of the body? God, whose power is infinite and omnipresent, needs no medium through which the fire should pass to the soul; He can easily supply any defect or effect of the corporal medium. Thus, there is effected an eternal union between fire and spirit, the two being bound eternally, though, of course, not after the manner of matter and form.

This teaching is all the more readily understood because it is consonant with the principles of the physical instrumentality of the sacraments; and as such it is in harmony with the Author's dogmatic synthesis.

T.M.

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STUDIES IN CATHOLIC ACTION, compiled by the Australian National Secretariat of Catholic Action, Melbourne. (Price, 10/6).

Any method of Apostolate, if it is to succeed, must be worked out in relation to the problem to be solved. Only a clear understanding and vision of the problems involved in winning the modern world over, or, back, to Christ and His Gospel, can enable the Church of God to elaborate and adopt those techniques and organizations most likely to aid her fulfil her divinely-given mission.

That the masses to-day are not greatly influenced by Christ's doctrine, that even Catholics, who practise their duties, are continually on the defensive in a pagan world—fighting to hold, instead of attacking to gain—are facts attested to by Popes Pius XI and Pius XII, as well as

by every day personal experience. Isolated sorties, and haphazard attempts, calculated to do something about winning the world to Christ, have been made by men and women of high purpose and utter sincerity and zeal. The Popes, however, are only too well aware, that something more than isolated and private attempts are necessary, if anything really positive and worthwhile is to be done, about substituting the standards of Christian doctrine and morality for the pagan theory and practice which rules the mind and actions of modern society.

An organized Catholic lay apostolate carried out by men and women of goodwill, with the positive mandate of the Bishop, among the masses, where the priest—whether he likes it or not—is not heeded, a great organized Catholic army intent on a spiritual campaign with its own proper methods and technique—this is what Pius XI and Pius XII proclaimed as being the Providential solution to the urgent problem of our times.

There is much misunderstanding of the nature, purpose, and methods of C.A., and many a hard and patronizing word said about it is due to this cause.

"Studies in Catholic Action" is intended as an introductory handbook on C.A. for its Leaders and Members. It claims to give a general account, in clear and simple language, of what C.A. is trying to do, to sum up the methods that have been successful, and to suggest the kinds of movements that will probably be necessary in the future (cf. p. 5). Despite its popular style of presentation—or perhaps because of it—it succeeds admirably in its purpose, and while sacrificing no essential notion of C.A., is most readable. In fact, it is in its own way, a little masterpiece. Only those who have had some experience in teaching C.A. can appreciate what a fund of reading, study and practical experience have gone into the composition of this first-class work.

This reviewer believes that Chapter XI, "What C.A. does not do," could and should have been more compelling. Though purposely different in style and mode of presentation from Lelotte's classical, "Fundamental Principles of C.A.," yet it should have been able to convey the same conviction on this important matter, as does Lelotte's Chapter VII. C.A. has an excellent case; this chapter did not do it complete justice. An Appendix on "C.A. in Australia" and a short, but valuable, list of reading references completes the work. The compilers of this work can justly be congratulated, and the result of their effort could well be read by many others besides those for whom it is strictly intended.

H.G.D.

A MANUAL FOR THE EXTRAORDINARY MINISTER OF CONFIRMATION, by Rev. Thomas W. Smiddy, S.T.L. Bruce, Milwaukee. 1949. pp. 118. 1 doll. 25c.

The Church has always shown herself particularly solicitous for the dying. Thus, in recent years several decrees have been issued whereby Latin priests are more easily granted the faculty of acting as Extraordinary Minister of the Sacrament of Confirmation to those in danger of death. These favours of the Holy See establish a duty for Bishops and clergy. As was pointed out in this periodical (1947, 316, and 1949, 221), a parish priest who now has this power is bound to administer this sacrament to those of his flock who ask reasonably. He has then the duty of acquainting himself with the provisions of the documents issued, and of being ready to fulfill this part of his office. Further, since, according to the Decree of Propaganda, any priest with care of souls may receive this power, it would seem that all the clergy on the mission and those preparing for that work have the same obligation.

Father Smiddy's Manual is meant to meet such needs. It contains the texts of the different documents, including the 'Ritus Servandus', and a full and very practical commentary. Many explanations of these decrees have already appeared, either in booklet form or in the theological periodicals. Fr. Smiddy has used the principal ones, and his commentary therefore contains information and discussion of all the principal points that have been raised.

The first decree was issued in 1946 by the Congregation de Disciplina Sacramentorum, and came into force on January 1st, 1947. It granted *directly*, not through the Ordinary, to priests in charge of parishes power to confirm the members of their flock in danger of death, under certain determined conditions. Fr. Smiddy raises the question whether such a decree applies to countries under the Congregation of Propaganda, to Australia and New Zealand, for instance. He is of the opinion that it does not (p. 30). Against that we have Conway (Irish Eccl. Record, Apr., 1947, p. 346), Cappello (Period. 1946, p. 382), and Mgr. Zerba (Commentarius, p. 39). This last commentator, though writing in a private capacity, deserves particular attention, as he is the Under-Secretary of the Congregation of the Sacraments which issued the decree. All these state that the decree is a law of the universal Latin Church. Leaving aside the general question of the competency of this Congregation, there cannot be any doubt that this decree does apply to Australia and New Zealand. The *Nouvelle Revue Theologique* of May,

1948, p. 532, gives a discussion of the decree of Propaganda by Fr. Delchard, S.J. In it he cites from the *Revue du Clergé Africain*, Janvier, 1948, the request made to Propaganda by the African Vicars Apostolic, asking if the decree of 1946 applied to their districts, whether organised according to c. 216.3, with a 'quasi-parochus', or not yet so organised. The Congregation of Propaganda replied affirming that the decree of the Congregation of the Sacraments applied to the 'quasi-parochi', and to them only. A fortiori then, where, as in our lands the districts are "verae parociae, et rector qui unicuique divisioni praeficitur est vere eiusdem parochus, cum omnibus juribus et obligationibus parochorum, nisi aliter expresse statuatur" (Conc. Plen., Sydney, 1937, d. 178), it can be safely stated that the decree applies to our parish priests.

The decree of Propaganda, issued 18th December, 1947, gave to the *Ordinary* the power to enable any of his priests who have the care of souls to confer Confirmation in danger of death. The third decree, issued by the Oriental Congregation in 1948, enables the Latin clergy to use their indults for conferring Confirmation so as to include those Oriental Catholics who come under their care.

It is the express wish of the Holy See that not only dying adults, but also infants, should be confirmed. "Ut prospiciatur etiam spirituali conditioni tot infantium...qui in vitae discrimen adducantur..." This is according to c. 788, which says that the sacrament, "conferri potest si infans in mortis periculo sit constitutus".

A noteworthy provision of the decrees is the care they show to maintain both in doctrine and practice that only a bishop is the ordinary minister of this sacrament. So a priest can use his new powers only if a bishop is not available, he must make it known that he is acting by special power as an extraordinary minister, he must at once inform his bishop of each time he confers Confirmation.

Precise instructions are given as to the recording of the Confirmation in the parish where it has been given, informing the parish priest of the dying person, noting the fact in the entry of his baptism, etc. Fr. Smiddy gives specimens of the documents and entries required. This will be of assistance.

These decrees constitute a new departure in the Latin Church. No longer will our faithful find themselves in a less favourable position as to this sacrament in comparison with many Oriental Catholics. The practice of giving Confirmation to those in danger of death will certainly

grow among us, and become a regular part of our Catholic life. Fr. Smiddy's book will both facilitate and hasten the adoption of the new practice.

J.H.

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SPIRITUAL LETTERS, by J. P. Caussade, S.J. (London: Burns Oates). 152 p.p.

There are some well-meaning authors who are trying to present Religious life in a cheerful modern style. (Let us admit that, evidently, people without much sense do sometimes become Religious. But why write about their silliness? A further Why? Should these books be available to anyone who likes to buy them in a bookshop?) The modern approach grinds and grates on most Australian Religious. They have left all to give themselves completely to God, and—incredible idea—they aim at perfect sanctity. They have an unwearying hope that one day they will be able, without any reserves, to put their lives into the hands of God—put them there and leave them there, telling Him to do with them just as He pleases, always. They form a large company, these dedicated souls, whose ideal is expressed by a medieval mystic: "I would fain be to the Eternal Goodness what his own hand is to a men".

There is no safer guide for such souls than the 18th century writer, Caussade, whose books are among the spiritual classics translated into every language. He was God's gift to France in those years when the blight of Jansenism might very easily have ruined even the sources of spiritual direction, for there can have been few Religious Orders which escaped its influence. In that long battle against Jansenism there are some glorious names: Fénelon, St. Francis de Sales, de Bérulle. Caussade came later and owed much to the spirit of their writings. The Spanish mystic, St. John of the Cross, also had a marked influence on his spiritual formation. (What a kinship there is between the doctrine of Caussade and that of St. Therese of Lisieux!) The great contribution that the French Jesuit made to the literature of spiritual direction is his own individual presentation of self-abandonment to Divine Providence. It is a "little way" that everyone can follow with God's grace, and we know from experience that it is the only source of peace.

We are indebted to Algar Thorold for good translations of all Caussade's writings. The *Spiritual Letters* first appeared in English in 1934, and have lately been reprinted. They reveal not only

a wise director of souls but a priest who had to bend his own strong character before he could find peace in the total abandonment of all his concerns to the guidance of Divine Providence. He leads those whom he directs along ways that tend to the highest sanctity, yet his teaching is marked by an attractive simplicity:

“Let us receive everything from the hand of our good Father, and He will keep us in peace in the midst of the greatest disasters of this world the fashion of which passes away in a flash. Our life will be holy and tranquil in proportion as we trust in God and abandon ourselves to Him”.

M.O.

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HUNTER OF SOULS. A Study of the Life and Spirit of St. Paul of the Cross, by Rev. Father Edmund, C.P. Dublin. M. H. Gill and Son Ltd. 228 pages. 8/6.

In this thoroughly documented work, Father Edmund, C.P., has given an excellent study of the life and spirit of St. Paul of the Cross, intensely interesting and attractively presented. We have here, in a factual, objective manner, a balanced portrait of a truly lovable personality, a great man, a great apostle, a great saint. The book has two parts. The first sketches the chronological development of the work of St. Paul of the Cross. The second groups some special aspects of that work so that they may be taken in at a glance; we are shown St. Paul of the Cross as Founder, Mystic, Missionary, Director of Souls, and The Saint of the Cross. St. Paul really lives again in these pages. The reader follows him in his trials and difficulties, from the entry of his name in the Baptismal Register at Ovada in 1694 until his death at Rome in 1775. The reading of this book gives a clear picture of the lesson of the Cross applied in practice; it is indeed a definite spiritual experience which must stimulate devotion for Christ Crucified.

G.M.

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THE HOLY HOUR, in Dialogue, for Priest and People. Published by the Annals Office, Sacred Heart Monastery, Kensington, N.S.W. 83 pages.

This booklet has been compiled for the purpose of providing in handy form a method of making the Holy Hour one in which the people may join fully. It is entirely satisfactory as regards matter, arrange-

ment, and print. All directions are printed in red, and a sloping line indicates the places for slight pauses in the prayers to be recited by the people. The "Quarters" have been arranged so that variety may assist devotion. We recommend this booklet to priests who conduct the Holy Hour, feeling confident that they will welcome its new approach.

G.M.

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THE CHURCH AND THE YOUNG WORKER. Speeches and Writings of Canon Joseph Cardijn, translated and introduced by Father E. Langdale. Young Worker Publications, London, 1948, p. 74. Price: 6/- stg.

To the one who is already convinced of the worth and possibilities of the Y.C.W. Movement, these seven speeches, made available in English for the first time, will prove a stimulant for his enthusiasm.

But, in the Canon's words, "If we do no more than examine the legal status of Catholic Action, if we are content with an external analysis of a theory, we shall not even suspect the unbelievable renewal that Catholic Action brings to the Church". (p. 13). And so to those of us who come within this category, the reading of this booklet could well be a profitable experience.

It is more likely to win the reader to Canon Cardijn's realistic viewpoint, because, at the same time as it gives authentic information on the Y.C.W. Movement, its technique, its contribution to the overall problem of the working masses, and so on, it also introduces him to the spirited founder of that movement; he meets the one who first saw the need for an apostolate of working youth and, under Papal approval and encouragement, has moulded and guided it ever since. Readers come to understand his problems, his motives, his ambitions, *his* idea of the Y.C.W. which is *the* idea of the Y.C.W.

The speeches were made on various occasions during the past fifteen years and they cover many specific matters with which Chaplains are concerned; the whole of the concluding chapter, however, would interest clerical readers. There, the priest-founder of the Y.C.W. Movement, after thirty years of close association with its problems and needs, argues his way to telling the Y.C.W. Chaplains of France in September, 1947: "Without you, the mandatories of Christ, there can be no solution. The clergy can, with Christ, through the laity, save the working class, the working class of the world." (p. 74). That is well said.

N.T.

OTHER CHRISTS: Conferences at a Priests' Retreat. By Father Aloysius, O.F.M.Cap. Dublin, M. H. Gill and Son Ltd. 125 pages. 6/-.

This book is a collection of the Conferences given at a Priests' Retreat in the Diocese of Kilmore, Ireland, by Father Aloysius, O.F.M.Cap. There are seventeen Conferences, touching on the old familiar truths with simplicity and sincerity. The book should prove invaluable to priests for their private reading during Monthly Recollections or Annual Retreats. In a letter to the Author, the Most Rev. Patrick Lyons, D.D., Bishop of Kilmore, says: "It is with extreme pleasure I learn that you have consented to publish for the general body of priests the exquisite conferences you gave here at our Diocesan Retreat. We all felt at the time that it would be a pity if they did not reach a larger public than ourselves. They were so simple and touching that they made a very deep impression upon us. And you spoke to our hearts". We feel sure that priests will appreciate the direct appeal of these Conferences.

G.M.

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THE OLD TESTAMENT. Vol. I (Genesis to Esther). Translated by Mgr. Ronald A. Knox, London. Burns, Oates, and Washbourne. 1949.

The present translation of nineteen historical Books of the Old Testament (Macchabees being reserved for the end of the second volume) is probably the most readable version that has ever appeared in any language. Quite evidently the translation was made by a man who uses the English tongue with a rare and almost magical versatility. He is not dominated by stock phrases, but can contrive turns and special modes of emphasis with astonishing abundance. Consequently there is a flow of modern English prose in the new Bible that will make Bible-reading a really new thing for those who use the English language. Certainly Mgr. Knox, in this volume, makes the Bible easy reading from Genesis to Esther.

This fact alone commends the volume as likely to be of incalculable value towards spreading a knowledge of the contents of the sacred pages. Readers are enormously more numerous than students; and we fear that most modern readers, having never wrestled with the difficulties of construing ancient classics, will not read books, unless they make

easy reading. Besides, they are mostly readers of one language, and will be little attracted by a style of writing which is not unmistakably English. Though we are not at one with Mgr. Knox on the advisability of eliminating Hebraic colour from the English Bible, the method of thorough "Englishing" has its advantages. In its most legitimate application—the substitution of a more closely knit syntax—the improvements are very palpable. One can see, for instance, how happy the elimination of "ands" and "buts" is in many a passage.

We have no intention of submitting the volume to detailed criticism. Nobody will question the reliability of the translation in all that belongs to the substantial sense. There are certain inaccuracies of rendition here and there, especially where the translation runs on the lines of paraphrase. Although Mgr. Knox (*Englishing the Bible*, p. 93) defends the process employed by him in rendering the record of the ante-diluvian patriarchs, we really think that he spoils the passage. The notices of each of the nine patriarchs from Adam to Lamech inclusive—except Enoch the seventh—end with the ominous words, "et mortuus est". That verbal tale of human mortality Mgr. Knox eliminates almost entirely. We think that we could imagine St. Augustine saying that here to some extent he violates the intention of the Holy Ghost.

Judging from his treatment of poems in this volume, one would wonder whether Mgr. Knox is greatly sensitive to the thought-rhythms of Hebrew poetry. There is also a simple directness in Hebrew verse which he often turns into mere rhetorical prose. In saying this we are mindful of the fact that Mgr. Knox is translating from St. Jerome's Latin. Yet the statement stands. Let us take one example. The song of Debora begins thus in the Vulgate: "Qui sponte obtulistis de Israel animas vestras ad praelium, benedicite Domino. Audite, reges; auribus percipite principes: Ego sum, ego sum quae Domino canam, psallam Domino Deo Israel". Knox translates: "Here are Israelites that freely put their lives in peril; bless we the Lord! A word to you, kings; princes, this is for your hearing; the Lord is my theme, it is of the Lord God of Israel that I sing". Surely, even the Douai-Challoner version is not only more faithful, but also more poetic than this. It did not change grammatical persons, nor enervate verbs into nouns, nor change emphasis, but translated: "O you of Israel, that have willingly offered your lives to danger, bless the Lord. Hear, O ye kings, give ear, ye princes: it is I, it is I that will sing to the Lord. I will sing to the Lord the God of Israel".

This is not an isolated example. In David's elegy for Saul and Jonathan, "Tell it not in Geth, publish it not in the streets of Ascalon. . ." becomes "Keep the secret in Geth, never a word in the streets of Ascalon" Some readers may ask: "Where is the difference?" The difference is that the Hebrew parallelism is unnecessarily obliterated, the phraseology unnecessarily changed, and the poetry turned into prose.

However, our initial praise must stand. Mgr. Knox will now and again offend sensitive students of the sacred page, but he will captivate a multitude of readers. This in itself is no small victory.

W.L.

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ON ENGLISHING THE BIBLE. By Ronald A. Knox. London. Burns, Oates. 1949.

This volume of some one hundred pages is made up of eight essays descriptive of the business of translation, particularly Bible translation. Mgr. Knox presents the essays as eight interludes in his nine-year work of turning the Latin Vulgate into a fairly timeless kind of English, but a living English that belongs to the reign of George VI—not Bible-English, not Hebraic English, but English as an Englishman uses it now in the middle of the twentieth century.

We do not think that in welcoming this book—for a thing so delightfully written deserves to be welcomed—we should indulge in criticisms which have thickly formulated themselves in our mind. Neither do we think that it is advisable to delay in pointing out certain weaknesses in Mgr. Knox's answers to his scholarly English critic, Dr. Bird. Mgr. Knox writes with a brilliance which seems to overwhelm all hostile criticism. So it *seems* indeed, but does the rapier handled with such dazzling skill really find so many vulnerable spots? Not quite so many as would appear, we think. A Biblical specialist, like Dr. Bird, will naturally set accuracy very much above crystal intelligibility and delightful legibility.

But Mgr. Knox's eight meditations on Bible translation are full of ideas splendidly expressed. They will be read with profit by anyone, whether he has had very little experience in the difficulties of translation, or whether he has grown old in the practice of changing alien sentences into home coinage.

W.L.

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